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J. OGDEN ARMOUR

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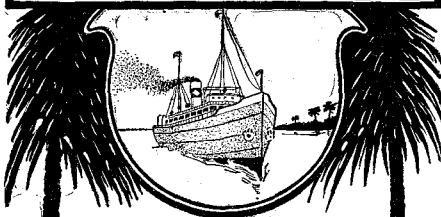
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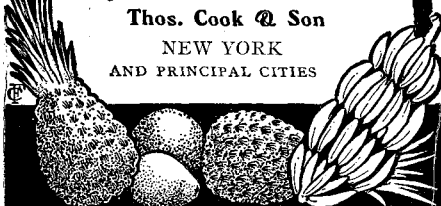
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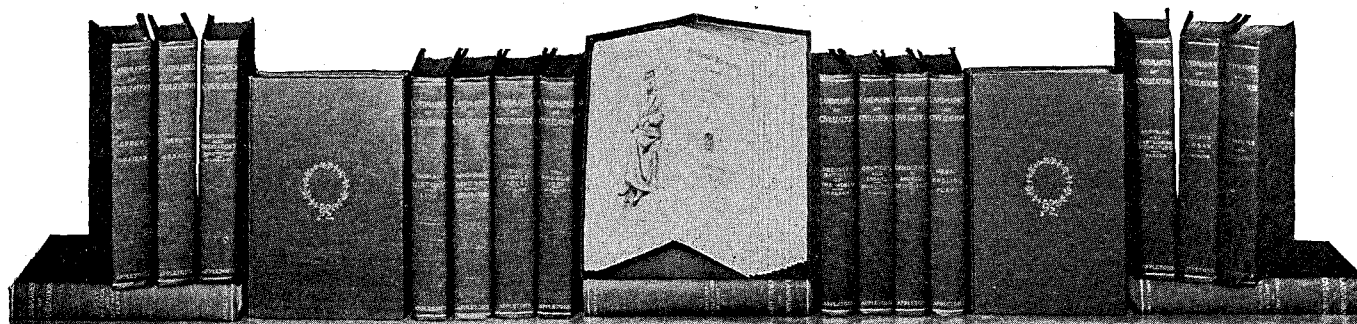
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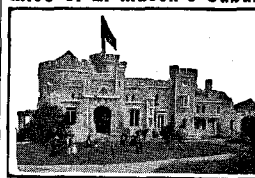
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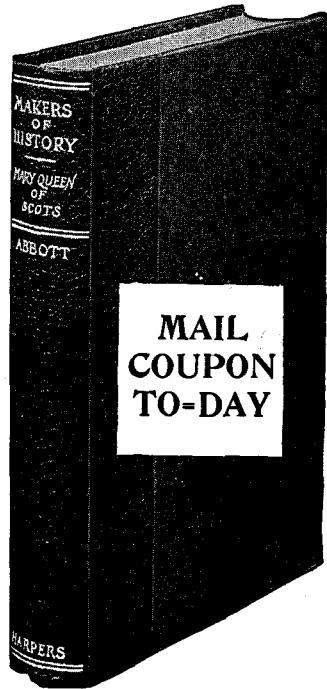
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report, and calling upon the President to appoint a "competent person" to investigate the trust.

The Boston *Herald* says this good word for the trust's operations:

"One fact should be borne in mind which too easily escapes remembrance. This is that, since the system of meat distribution established by the Western packing corporations has been in vogue, the people in this part of the country have been able to obtain a food supply incomparably better than anything their fathers had known, or they themselves had known prior to the establishment of these distributive methods. One can obtain as good a roast of beef or a beefsteak at a little town in Maine or on Cape Cod as can be secured in Boston. But twenty or thirty years ago, outside of a few large cities, the meat that was sold as beef would commonly be looked upon as uneatable by those who had enjoyed a city food experience. The distribution plan has equalized conditions by lifting all to a high level, and has given to the great mass of the people opportunities in the food line that they never before enjoyed. No doubt, in the earlier experiences of the beef-packing houses and the systems of special cars, large profits were made by those who were pioneers in the business, but, apparently, these have been to quite an extent rubbed away by usage; hence at the present time, on what the Commissioner of Corporations announces to be a not excessive capitalization, the profits made are not as large as those which are considered necessary to bring satisfaction to the proprietors in the greater part of the business undertakings of our country."

SHEARING THE SANTO DOMINGO TREATY.

THE Washington correspondents tell us that when the Senate is through with the Santo Domingo treaty, its own authors will be unable to recognize it. All reference to the Monroe Doctrine, however veiled, we are informed, is to be stricken out, and nothing will remain in the document that can be used as a precedent in dealing with other bankrupt American republics. If the Democrats in the Senate should decide to act together in opposition, says *The Herald's* Washington correspondent, "it is likely they could defeat the treaty, because it requires a two-thirds vote of all Senators present. There happen to be in the present Senate fifty-six Republicans and thirty-two Democrats and two vacancies. If the Republicans elect Senators in Missouri and Delaware they will still lack enough votes to ratify if the Democrats make ratification a party measure." In his message to the Senate at the beginning of its extra session, the President said that the treaty's "primary benefit will be to Santo Domingo," while "the benefit to the United States will consist chiefly in the tendency under the treaty to secure stability, order, and prosperity in Santo Domingo, and the removal of the apprehension lest foreign Powers make aggressions on Santo Domingo in the course of collecting claims due their citizens." If the treaty is not ratified, he adds, "the chances are that American creditors will fare ill as compared with those of other nations." This last point, says the New York *Tribune*, "will not be devoid of a particularly practical force, making its appeal directly to the pecuniary interests of this country."

The Washington *Post* regards the Santo Domingo policy as "far-reaching and dangerous," and advocates, instead, the "absolute prohibition on the part of the United States and all foreign Powers of the use of force to collect private debts in any of the countries to which that doctrine applies, and the refusal by our Government to collect such debts for its own subjects or for the subjects of any other country." It says: "The proposition that a government has a right to tax its subjects to provide ships of war and fighting men to collect private debts, or that it has a right to risk the lives of any of its subjects in that kind of warfare is so self-evidently wrong that the simplest statement of it exposes its abhorrent character."

Since the announcement of the President's Santo Domingo policy, the bonds of all the bankrupt republics in this hemisphere have been soaring upward in the markets of London, Paris, and

Berlin; and the St. Louis *Globe-Democrat* fears that this foreshadows a formidable movement that may load us up with undesirable receiverships, and "might develop a comic-opera side which would not be quite so humorous for us as it would be for the rest of the world." F. R. Guernsey, editor of *The Mexican Herald*, says, however, that the popular idea of the Latin-American republics which is entertained in the White House is a grossly mistaken and unjust one. Writing in the Boston *Herald*, he remarks:

"The Latin-America which exists as a mental image in the mind of the chief executive at Washington differs from the reality in many respects. Not all the Latin-American nations are Uruguays, Venezuelas, and Colombias. It would be a good thing if Mr. Roosevelt, who has taken to heart Joseph Chamberlain's advice to 'think imperially,' would travel imperially, and see these Southern lands for himself. He would find in Chili, Argentina, Peru, Brazil, and Mexico that civilization of the most approved modern kind is making its way.

"President Roosevelt in his preachments forgets that Latin-America is in evolution—that States formerly distracted by civil war are now great and peaceful communities, and that revolutions are things of the past in the more advanced countries. The still disturbed countries are paying the penalty for their folly in being shunned by foreign capital. This is the best lesson they can receive, far better than flourishes of the 'big stick.' It is all part of evolution; the nation that finds itself regarded as barbaric, and is avoided by men of enterprise, comes to contrast its melancholy position with that of its prosperous and well-behaved neighbors. Thus the lesson sinks in.

"Mr. Roosevelt lives too intimately in the company of the strenuous and the uninformed about these Southern countries. There are some millions of otherwise intelligent compatriots who really fancy that Latin-America is a desperate region filled with brigands. They should know better, but they are too busy to read up on these matters."

Secretary Hay recently informed the Haytian minister in Washington, in answer to an inquiry on the subject, that "the Government of the United States of America has no intention of annexing either Hayti or Santo Domingo, and no desire of acquiring possession of them, either by force or by negotiation; and that, even if the citizens of either of these republics should solicit incorporation into the American Union, there would be no inclination on the part of the national Government, nor in the sphere of public opinion, to agree to any such proposal." The Boston *Herald*, however, has little faith in such assurances. It observes:

"At the beginning of the Spanish War President McKinley solemnly protested that no purpose of acquisition of territory was entertained by the United States. Such acquisition, he declared, would be 'criminal aggression.' But what happened? When the United States shall have controlled the financial and political affairs of Santo Domingo for a few years, neither Mr. Roosevelt nor Mr. Hay will be in power, and who dare say that their successors will respect their declarations? The business proposed is,



PRESIDENT MORALES.

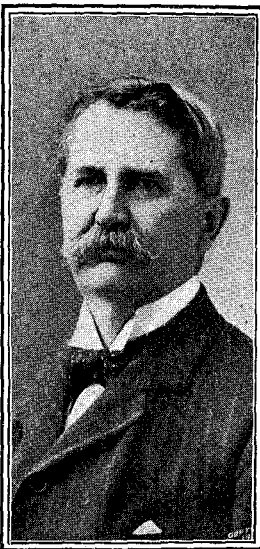
His anxiety for an American fiscal protectorate, some of our papers think, is a ruse to retain the rule of Santo Domingo under the protection of American guns, which will overawe insurrection.



ROBERT S. MCCORMICK,
Transferred from 'St. Petersburg to Paris.



EDWIN H. CONGER.
After seven years in Peking he goes to Mexico for a brief term before retirement.



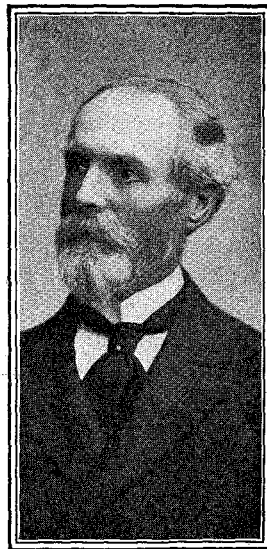
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HENRY WHITE,
Promoted to be Ambassador to Italy after a long and successful term as Secretary of Embassy in London.



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GEORGE V. L. MEYER.
Several papers express a hesitation to congratulate him on his transfer from Rome to St. Petersburg.



WHITELAW REID,
Who retires from the editorship and direction of the New York *Tribune* to become Ambassador to Great Britain.

AMBASSADORS IN TRANSITION.

like war, one of which the consequences can not be predicted. Such talk as this of Secretary Hay has little significance and affords no security."

DISSECTING THE APPOINTMENTS.

THE cabinet comes in for a few slurring remarks from its critics upon the occasion of its appointment by the President and confirmation by the Senate. Secretary Taft is the only one in the list with mind enough of his own "to disagree with the President and tell him frankly when he is about to make mistakes," thinks the New York *Times* (Dem.); while the Philadelphia *Ledger* (Ind.), which is under the same general ownership and direction as the New York *Times*, believes that Secretary Hay "is the only one of the number whose retention of his office will be generally regarded as of the first importance." The New York *Press* (Rep.) declares that Secretary Morton is out of place in the cabinet; and the Boston *Herald* (Ind.) observes that "the announcement that Mr. Shaw is to leave the Treasury Department in February, on the completion of four years' service, is one that the country will receive without poignant regret." The Republican papers, it is perhaps needless to say, extol the cabinet officers in glowing terms.

The Springfield *Republican* (Ind.) remarks upon the absence of the "great party chieftains" from the President's council table. It says:

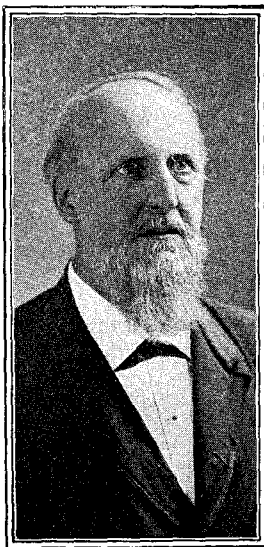
"The present cabinet is especially distinguished for the absence of great party chieftains such as have formerly, as a rule, been called to the leading places. Mr. Hay has never been conspicuously identified with party politics. Mr. Taft was taken from the federal bench. Mr. Morton is holding his first public office and was a Democrat until within a year or two. Mr. Cortelyou first became a working politician last fall. Mr. Metcalf had only a local reputation as a congressman when appointed. The political reputation and influ-

ence of Messrs. Shaw and Wilson were confined to Iowa. The Websters, Clays, Shermans, Bayards and Blaines of party politics no longer, as President Roosevelt is shaping things, alternate between cabinet and senatorial positions, but tend rather to concentrate in the Senate and there create a power which overshadows the whole legislative department and contests with the President for the mastery of the executive department."

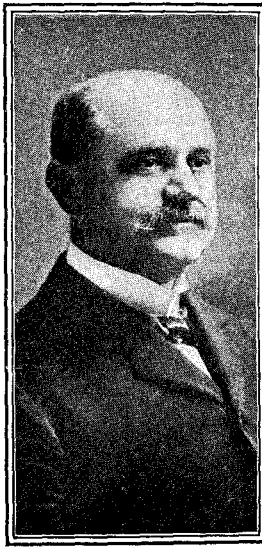
The appointment of ex-Senator Cockrell (Dem.) to be a member of the Interstate Commerce Commission is favorably received by the press. Senator Cockrell supported the President's Panama policy in the Senate, and lost his seat by the Republican victory in Missouri last fall. Mr. Wynne, who became postmaster-general upon the death of Mr. Payne, makes way for Mr. Cortelyou, as anticipated, and is made consul-general at London. The diplomatic appointments are discussed as follows by the Philadelphia *Press* (Rep.):

"The most conspicuous and important appointment is that of Whitelaw Reid as Ambassador to England. The signal fitness of this selection will be everywhere recognized. Mr. Reid is peculiarly qualified by experience, training, taste, and culture for our foremost diplomatic post. His successful career as Minister to France, emphasized by his work on the Paris Commission, attested his special capacity for this service, and his whole life has been a preparation for its requirements. His intellectual equipment and social gifts are equally adapted to the place. The English mission has been filled by a long line of men of distinction who have reflected luster on our country by their rank in statesmanship, oratory, or literature, and Mr. Reid will fully sustain its reputation. He is already widely known in England, where he has been on two special missions, and will be altogether acceptable as the American Ambassador.

"Mr. Meyer has shown ability, energy, and a willingness to do things at Rome, and goes to what is now the difficult and trying post of St. Petersburg, where there will



SENATOR COCKRELL,
Of Missouri, a "White House Democrat," who is rewarded with a place on the Interstate Commerce Commission.



ROBERT J. WYNNE,
Who vacates the Postmaster-Generalship for Mr. Cortelyou and is made Consul-General at London.

be work to do. No man has better earned a promotion than Harry White. He has long been both a wheel-horse and a high-stepper at London, the prince of secretaries, the confidant of ministries, the favorite of royalty and the indefatigable representative of American interests. It is fit that his unequalled service should be rewarded and crowned with an ambassadorship.

"Among the other notable appointments is that of Mr. Rockhill to China in place of Mr. Conger, who is transferred to Mexico. The mission to China is now one of the most important in the entire service, and Mr. Rockhill is qualified for it by special training beyond almost any other man in the country. The whole list of appointments has more merit and less dead weight than is usual in so considerable a number."

SUBWAY-ELEVATED STRIKE IN NEW YORK.

THE strike of subway and elevated railroad employees in New York City last week is considered notable because of the immense traffic of the two systems, reaching an aggregate of a million passengers a day; because of the fact that Mr. August Belmont, president of the Interborough Company, is also president of the National Civic Federation, whose aim is to avert and heal just such labor difficulties; because the motormen, in striking, violated a contract made last fall, which does not expire until 1907; and because the strike collapsed within three or four days. The strikers did not get much sympathy from the New York press. The *American* and *Evening Journal*, the two Hearst papers, always find that the strikers are right and the employers wrong; while the *Sun*, *Times*, and *Evening Post*, after a deep and serious consideration of both sides, always find that the employers are right and the strikers wrong. *The Tribune* is also usually in the latter group. In this strike, however, the metropolitan press left the Hearst papers virtually alone in their support of the strikers.

The violation of contract by the motormen, their precipitation of the strike without an appeal to mediation, and the alacrity with which other men sought the vacant places, alienated sympathy. In a day or two it also developed that the strikers did not even have the sympathy of their own national organizations, the Brotherhood of Locomotive Engineers and the Amalgamated Association of Electric and Street Railway Employees, and were not authorized by these to strike. Grand Chief Stone, of the former organization, issued an order to the motormen to go back to work

or be expelled, and President Mahon, of the latter organization, advised its members to go back to their duties. President Mahon says that "repeated tenders" of mediation, from labor leaders, before the strike "were inconsiderately rejected by the strikers." Mayor McClellan tendered his services as mediator after the strike began, and the men then showed an inclination to accept, but the strike was already crumbling and the Interborough authorities rejected the offer. The strikers numbered about 5,000, and they demanded the elimination of the physical test for motormen and other employees and the substitution of "a practical road test," and asked for shorter hours for all employees and more pay for all except the motormen, who were already receiving \$3.50 a day. The men claimed that the Interborough managers had broken the contract made last fall, but failed to give the public any clear idea of what the violation consisted of. On Friday the motormen's organization was expelled from the Brotherhood of Locomotive Engineers.

The World, which can not well be accused of any partiality for capital at the expense of labor, tells as follows why the strike failed:

"To the success of any great strike four conditions are necessary:

"1. There must be a substantial grievance.

"2. There must be competent leadership.

"3. There must be a clear and strong public sympathy and support.

"4. There must be a chance to win.

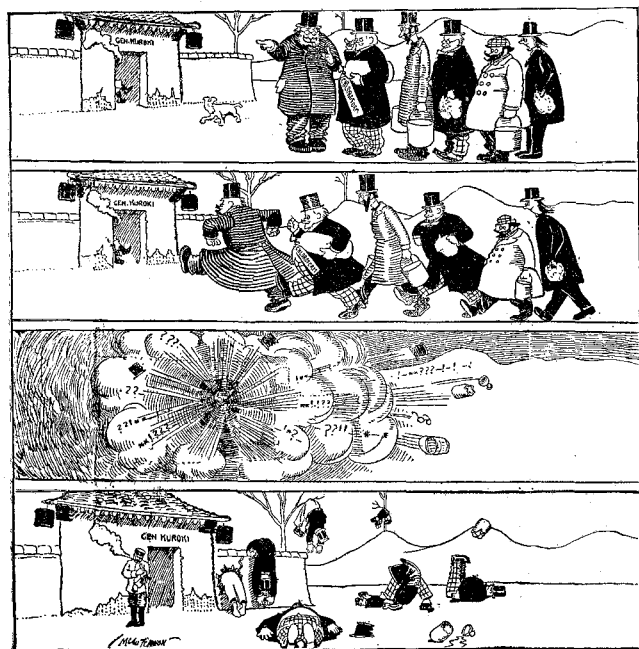
"None of these conditions favored the strike of the Interborough employees.

"It is the general feeling among the employees of other roads and among workers at corresponding wages in other kinds of business that the elevated and subway men had the easiest jobs and the best pay of any railway operatives in the country.

"In addition to this the motormen had made an agreement for three years which they broke in joining the strike. This agreement has been recognized and declared by the chief of the National Brotherhood of Locomotive Engineers, who directs that the motormen be ordered to return to work. Their conduct was further aggravated by failure to give any time for arbitration, as they were bound to do.

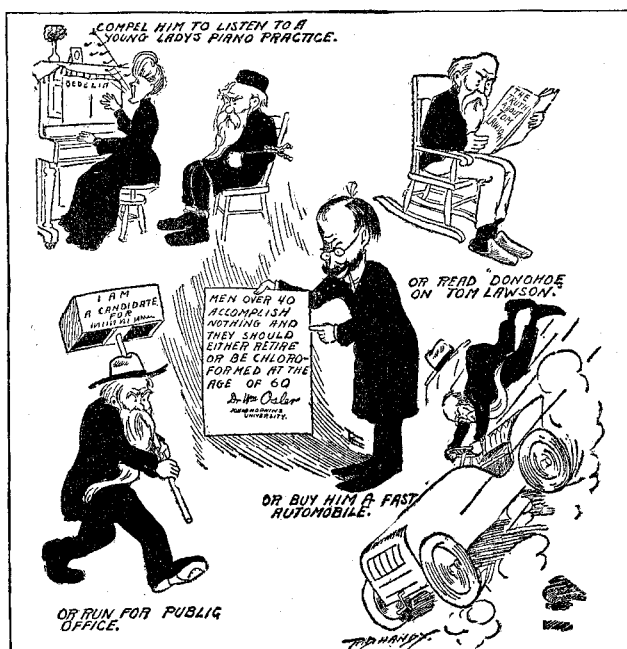
"This was bad faith and bad leadership.

"Public sympathy, which naturally turns to the side of the workers, was forfeited at the start by these facts and acts. Hundreds of thousands of working men and women were unable to get to



GENERAL KUROKI, AGED OVER SIXTY, AND THE OSLER CHLOROFORM BRIGADE.

—McCutcheon in the *Chicago Tribune*.



WHY WOULDN'T SOME OF THESE THINGS SERVE AS WELL AS CHLOROFORM?

—Handy in the *Duluth News-Tribune*.

MORE OSLER SUGGESTIONS.

their tasks, or were subjected to serious delays and perils owing to a strike precipitated without adequate cause or authority, and without proper effort for a peaceful settlement.

"It was seen that there was no hope of success when it became apparent that there were plenty of men ready and eager to take the strikers' places if they could be assured of protection. This protection was demanded by public sentiment and promptly pledged by the police. No strike has ever been won in New York by violence, and none ever will be."

A RAILROAD REJOINDER.

THE people who are making such an outcry about railroad rebates are reminded by *The Railway Age* (Chicago) that the shippers are just as guilty as the roads, and often worse. "Railway managers do not give away the revenue of their roads unless they are obliged to do so," remarks *The Age*, and the shippers, while equally guilty before the law, get most of the advantage and profit of the deal. Indeed, this authority thinks that, "with few exceptions, those who denounce the railways for favoring other customers would be glad to get transportation at less than the lawful rate if they could," and it notes with pain that "if the railways will not give rate reductions, very many shippers proceed to steal them." The extent of this stealing "would astonish the country if the facts were known." The interstate commerce law provides a fine of \$5,000 for each case of false billing, weighing, classification, or other fraud by which transportation is secured at less than the regular rate, with or without the connivance of the carrier, and "it would be supposed that, in a law-abiding community, attempts to violate a law so specific and carrying such heavy penalties would be few and far between." Yet, says *The Age*:

"During a single month, within the territory covered by the Western lines, upward of 50,000 such attempts, involving fraud to the amount of more than \$100,000, have been detected by the railways. The aggregate involved in such frauds on the part of shippers detected during the year 1904 in this same territory was nearly \$1,500,000; and it is certain that by no means all of the attempts were discovered. Only recently the board of railroad commissioners in Kansas were petitioned to forbid the railways to open and examine packages, for the detection of false billing, etc., the petitioners admitting that they were misrepresenting their goods and did not want to pay the lawful rate. In a hearing before the Texas commission last month the representative of manufacturers of high-class breakfast foods, who was arguing for a lower classi-

fication on the goods, admitted that he was at that time shipping them under a false designation for the purpose of obtaining less than the authorized rate. In fact, so universal is the desire, and so common is the attempt, to 'beat the railroads' by this means, that it has come to be looked upon as a matter of course.

"It is to be said in this connection that the railways themselves are largely responsible for these numerous violations of the law. Altho knowing the facts, and having in their hands the evidence of the fraud, not one of them has sufficient backbone to enter a complaint. They maintain extensive bureaus at large cost for the purpose of detecting and correcting these misrepresentations and seemingly are content to let it go at that, whereas they should furnish evidence to the proper authorities for the prosecution of the offenders. The reason for this neglect of a plain duty is the knowledge that the road which takes the initiative will be made to suffer in loss of business. *The Railway Age*, knowing the facts, appeals to the Interstate Commerce Commission to institute an inquiry into the practices revealed by the records of the Western Weighing and Inspection Bureau and the Joint Rate Inspection Bureau, to the end that these widespread abuses may be stopped. The introduction of the records of these organizations into court would disclose a state of affairs that would make a good many persons who now profess to be virtuously indignant over disregard of the law by the railways wish they had been more circumspect themselves in this same regard."

TOPICS IN BRIEF.

It might enliven the ceremonies some if General Miles could be assigned the duty of returning those captured Confederate battle-flags.—*The Washington Post*.

RUSSIA is threatened with an epidemic of cholera. The Russians seem determined to get something that the Japs won't try to take from them.—*The New York American*.

MUNICIPAL ownership of existing public utility plants would be grand if the plants could be purchased on the valuation they give in to the tax assessor.—*The Memphis News-Scimitar*.

If the Indians were smart they would organize a Standard Oil Company of their own in the Territory. Then the Senate might be willing to listen to them.—*The Philadelphia Inquirer*.

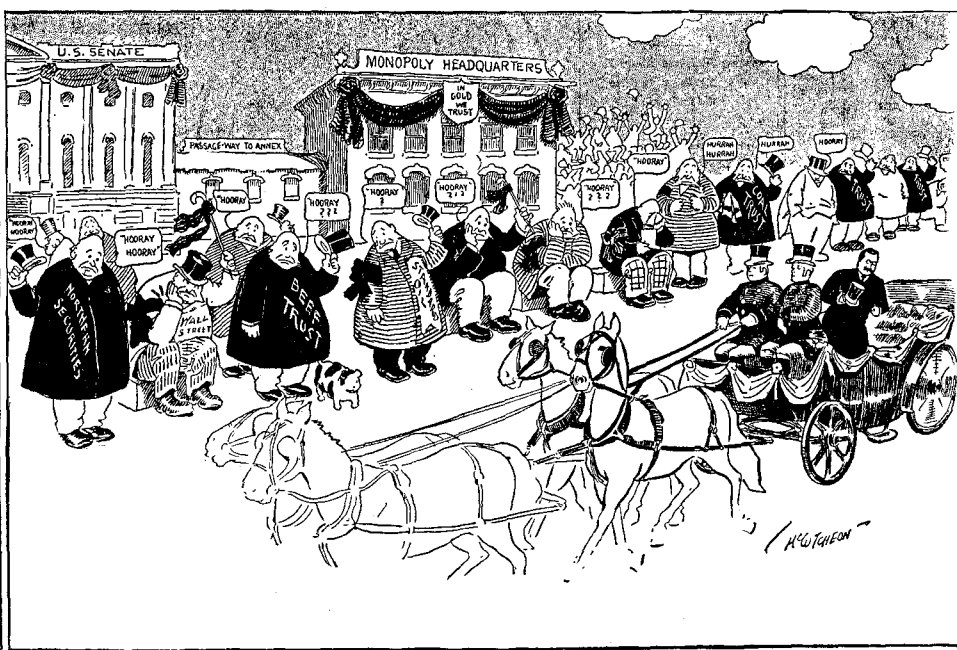
SANTO DOMINGO celebrated its sixty-seventh year of "independence" yesterday. Now there's an opportunity for Dr. Osler to which we'll all give our moral support!—*The Detroit Journal*.

MRS. CASSIE CHADWICK has not yet put herself in the Lawson class by claiming that her financial transactions were in the interests of the American people.—*The Milwaukee Sentinel*.

A CALIFORNIA professor claims to be able to create life by chemical means. He might join forces with Dr. Osler, and by chloroforming all the old people and making chemical new ones, the whole problem of life would be satisfactorily settled.—*The Baltimore American*.



U. S.—"Don't get dizzy, Theodore!"
—Rogers in the *New York Herald*.



"HOORAY! FOUR MORE YEARS OF TEDDY!"
—McCutcheon in the *Chicago Tribune*.

INAUGURATION AFTERTHOUGHTS.

LETTERS AND ART.

IS THERE A "SLUMP IN POETRY"?

THE rather pessimistic remarks of the English poet-laureate, a year ago, on "The Growing Distaste for the Higher Forms of Poetry," started a literary controversy which is still occupying the attention of the English reading public. Mr. Edward Thomas, writing in *The Book Monthly* (London), seems to express the consensus of opinion on the other side of the water when he says that the poets of to-day are "a crowd of pleasant singers, but no heaven-sent choir." Mr. John Lane, as reported in the same magazine, is of the opinion that "there has not, at any time, been so much good poetry written as there is to-day," yet goes on to say that, in spite of this fact, the publication of such poetry is not a commercial proposition. He attributes the public's neglect of the Muse to the following causes: "The ill influence which arises from the exclusive recognition of a few poets—the magnifying of them so that other genuine singers are overlooked;" the revulsion against poetry and estheticism generally which ensued after the Oscar Wilde *débâcle*; the competition of the "khaki" poetry of Kipling, Henley, and Newbolt; and the virtual defection of Stephen Phillips and John Davidson, who relinquished "writing poetry for the study" for "writing verse for the stage." On this the London *Academy* comments:

"Surely the real cause of the languishing of the Muse lies deeper. The majority of the great English poets of the earlier nineteenth century were all identified with some great movement, preached some definite creed, possessed a striking and compelling individuality. But nowadays we have scant time for great literary movements, and but a fraction even of the better of our minor poets strike the true personal note or impress us as being gifted with much more than a mere technical excellence."

The New York *Critic* (March) prints an interesting symposium on the alleged "slump" in poetry, presenting the views of Messrs.



MR. RICHARD G. BADGER,

A publisher of poetry who thinks that "the public demand for poetry of the better class is steadily, if slowly, increasing."

opinion among the body of the people." Mr. Badger says:

"It certainly seems to me that the public demand for poetry of the better class is steadily, if slowly, increasing. From a standpoint which to me is very satisfactory, I would say that during the past three years, in which time I have paid particular attention to the publication of poetry, my actual sales have practically doubled each year. This is the sort of evidence that appeals to me strongly."

Prof. Henry van Dyke, of Princeton University, thinks that the

Houghton, Mifflin & Co., whose list of authors includes the names of the most famous American poets; of Mr. Richard G. Badger, the Boston "publisher of young poets"; and of twenty-two of our best known poets. The most notable feature of the discussion is its optimistic tone.

Messrs. Houghton, Mifflin & Co. declare: "Our experience tells us that edition after edition is called for, of all great poetry; and that so far from the demand decreasing, it increases with enormous strides, and in direct proportion to the education of a cultivated

people who are willing to give a welcome to genuine and vital poetry are by no means all dead. "There are still a good many of them," he says, "hidden away in quiet places, and sometimes where you would least expect to find them: in factories and shops, in country schoolhouses and mission stations, in city offices, and in lonely cabins among the mountains." Florence Earle Coates is convinced that "there is verse being written as exquisite as any that has blessed mankind." "The standard is high," she adds, "and of itself proves the interest felt in the subject by 'the minds that matter.'" Paul Laurence Dunbar, the negro poet, says:

"It may be the consensus of opinion that the love for poetry is declining, but I for one don't believe it, and the only proof I have in my contention is that in the smaller towns, say of not over one hundred thousand inhabitants, poetry—verse if you will—still holds a very decided sway. Go into any school on a Friday afternoon, in our Middle West, and I think after you have gotten through listening to the 'Friday afternoon exercises,' you will agree with me. Perhaps New York, Chicago, Philadelphia, and Boston are too busy for it, but I do not believe that we of the great Middle West and the people of the old New England towns and the old dramatic Southerners have yet gotten past it."

Mr. Frederic Lawrence Knowles writes even more emphatically of the advantages enjoyed by the twentieth-century poet:

"We are tempted to look back upon the heyday of Longfellow's fame as to a lost golden age. And yet Mr. Riley's poems sell far more widely than Longfellow's ever did. 'Childe Harold' and 'The Raven' leaped into fame no more quickly than 'The Man with the Hoe,' and reached the eyes of no such extensive circle of readers. What would not Browning have given, as a young man, for the audience that awaits every new poetic drama of Stephen Phillips, or volume of lyrics by William Watson? And what English-speaking poet from Chaucer to the present has commanded, during his lifetime, half the number of readers that greets every new ballad of Mr. Kipling? For the first time in history, telegraph and cable bring the whole reading world to the feet of the poet who, like Kipling or Swinburne, has something of international interest to say."

Not all the contributors to the symposium, however, take views so hopeful. Madison Cawein is conscious of "a lack of esthetic sympathy, of spiritual appreciation" in our day, due, as he thinks, to the scientific and practical character of the age; and Lloyd Mifflin says:

"The higher kinds of poetry have seldom at any time had many readers, and a present popularity is often a forerunner of oblivion. Not the public of to-day but time is the poet's judge, and he who deserves immortality shall receive it. The poet is the pride of Civilization, but her crown is one of *immortelles*, which she places only on his grave. She may seem to scorn the poet living, yet, peering into the future, she says of him, not unkindly, 'The same man, when dead, shall be beloved'—*Extinctus amabitur idem*. Thus it is that the poets of to-day, tho comparatively unread, may take hope of the future; for if after they shall have passed away there be found in their writing anything of beseeching loveliness—anything of poignant beauty—we may be sure that Posterity will guard it among her treasures."



MR. JOHN LANE, OF LONDON.

He says: "There has not, at any time, been so much good poetry written as there is to-day."

MAETERLINCK'S APPRECIATION OF "KING LEAR."

A HOSTILE criticism of Shakespeare's "King Lear," penned by M. Émile Faguet in connection with a recent production of the drama in Paris, has provoked Maurice Maeterlinck to a spirited defense of what he terms "the most formidable tragedy born under our heavens." It is safe to declare, he thinks, "after surveying the literatures of every period and of every country," that "the tragedy of the old king constitutes the mightiest, the vastest, the most stirring, the most intense dramatic poem that has ever been written." He continues (in *The Fortnightly Review*, February):

"Were we to be asked from the height of another planet which is the synthetic play representative and archetypal of the human stage, the play in which the ideal of the loftiest scenic poetry is most fully realized, it seems to me certain that, after due deliberation, all the poets of our earth, the best judges in this exigency, would with one voice name 'King Lear.' They could only for a moment weigh the claims of two or three masterpieces of the Greek stage, or else—for virtually Shakespeare can be compared with none save himself—of that other miracle of his genius, the tragic story of 'Hamlet, Prince of Denmark.'

"'Prometheus,' the 'Orestes,' 'Ædipus Tyrannus' are wonderful but isolated trees, whereas 'King Lear' is a marvelous forest. Let us admit that Shakespeare's poem is less clear, not so evident, not so visibly harmonious, not so pure in outline, not so perfect, in the rather conventional sense of the word; let us grant that it has faults as enormous as its good qualities: this fact none the less remains, that it surpasses all the others in the mass, the rarity, the density, the strange mobility, the prodigious bulk of the tragic beauties which it contains."

Comparing "King Lear" with "Hamlet," M. Maeterlinck finds the thought of the former "less active, less profound, less quivering, less prophetic." On the other hand, "how much more vigorous, massive, and irresistible does the spirit of the work appear!" To quote further:

"'Hamlet,' 'Macbeth,' 'Prometheus,' the 'Orestes,' 'Ædipus,' belong to a class of poems which are more exalted than the others because displayed on a sort of sacred mountain surrounded by a certain mystery. This is what, in the hierarchy of the masterpieces, places 'Hamlet' incontestably above 'Othello,' for instance; altho 'Othello' is as passionately, as profoundly, and, doubtless, more normally human. They owe to this mountain which places them between heaven and earth the best part of their somber and sublime power. Now, if we examine the formation of this mountain, we become aware that the elements which compose it are borrowed from a variable and arbitrary supernaturalism; it is a 'beyond' of a contestable kind and appearance, which are religious or superstitious: transitory, therefore, or local. But—and this it is that gives it a place apart among the four or five great dramatic poems of the world—in 'King Lear' there is no supernaturalism proper. The gods, the inhabitants of the great imaginary worlds do not meddle with the action; fatality itself is here quite inward, is no more than infatuated passion; and yet the immense drama unfolds its five acts on a summit as high, as overlaid with spells, with poetry and with unwonted inquietudes, as tho all the traditional forces of heaven and hell had vied in ardor to overtop its peaks. The absurdity of the primitive anecdote (all the great masterpieces, being intended to represent typical actions of a necessarily far-fetched, exclusive and excessive character, are founded on a more or less absurd anecdote) is overwhelmed in the sublime magnificence of the height at which it is developed. To study more closely the structure of that summit: it is formed solely of enormous human strata, of gigantic blocks of passion, of reason, of general and almost familiar sentiments, overthrown, heaped up, superposed by an awful tempest, but one profoundly suited to all that is most human in human nature."

"That is why 'King Lear' remains the youngest of the great

tragic works, the only one which time has not touched. It needs an effort of our goodwill, a forgetting of our place and of our present certainties, for us to be sincerely and wholly stirred by the spectacle of 'Hamlet,' 'Macbeth,' or 'Ædipus.' On the other hand, the wrath, the howls of suffering, the prodigious curses of the old man, of the outraged father, seem to belong to our hearts and to our reasons of to-day; they rise under our own sky; and, in respect of all the profound truths that form the spiritual and sentimental atmosphere of our planet, there is nothing essential to be added to them, nothing to be withdrawn. Were Shakespeare to come back to us on earth, he could no longer write 'Hamlet' or 'Macbeth,' he would feel that the august and gloomy main ideas upon which those poems rest would no longer carry them, whereas he would not have to modify a situation or a line in 'King Lear.'"

A PAINTER OF MODERN INDUSTRIALISM.

AN artist has arisen to portray "the visible turmoil and glory of industrialism." His name is Colin Campbell Cooper, and we learn from an article by Albert W. Barker (in *The Book-lover's Magazine*, March) that his remarkable pictures of "skyscrapers" and American street scenes represent but the latest phase of a talent already liberally expended in work of a somewhat different kind. Says Mr. Barker:

"He was known as a painter of pleasant and workmanlike pictures long before he awoke to the possibilities of the modern office-building, but he had been hitherto a painter of cathedrals and picturesque corners of the Old World. Our interest in these things, if we will own the truth, is only an amateur's interest, not at all a downright vital interest. It would take a luminist or colorist of the first rank, a man who would make his subject-matter the 'effect' of light or color itself—things of universal and perennial interest—to have claimed our spontaneous attention to cathedral pictures. As students and artists we admire and study these wonderful buildings; but we have no share in the spirit that produced them, or we would be building them to-day, as poorer nations and poorer centuries once did. They are venerable, and we have respect for them as for the ideals and works and companions of our grandparents."

"We may have love and reverence for these, but our problem in life is so far different that we can not work it out on the old lines, and we turn from them to our own interests and companions with a sense of getting back to life and reality. . . ."

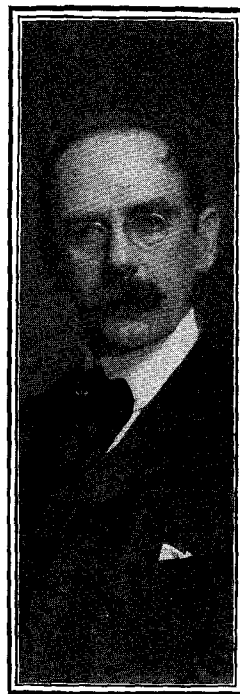
"There is every mark of this spirit in Mr. Cooper's skyscrapers. His enthusiasm is contagious; as a colorist and luminist, as a painter of light and color for their own sakes, his message rings truer and

has a quicker accent than of old, and is the more convincing because he is talking of it in relation to ourselves and our own surroundings."

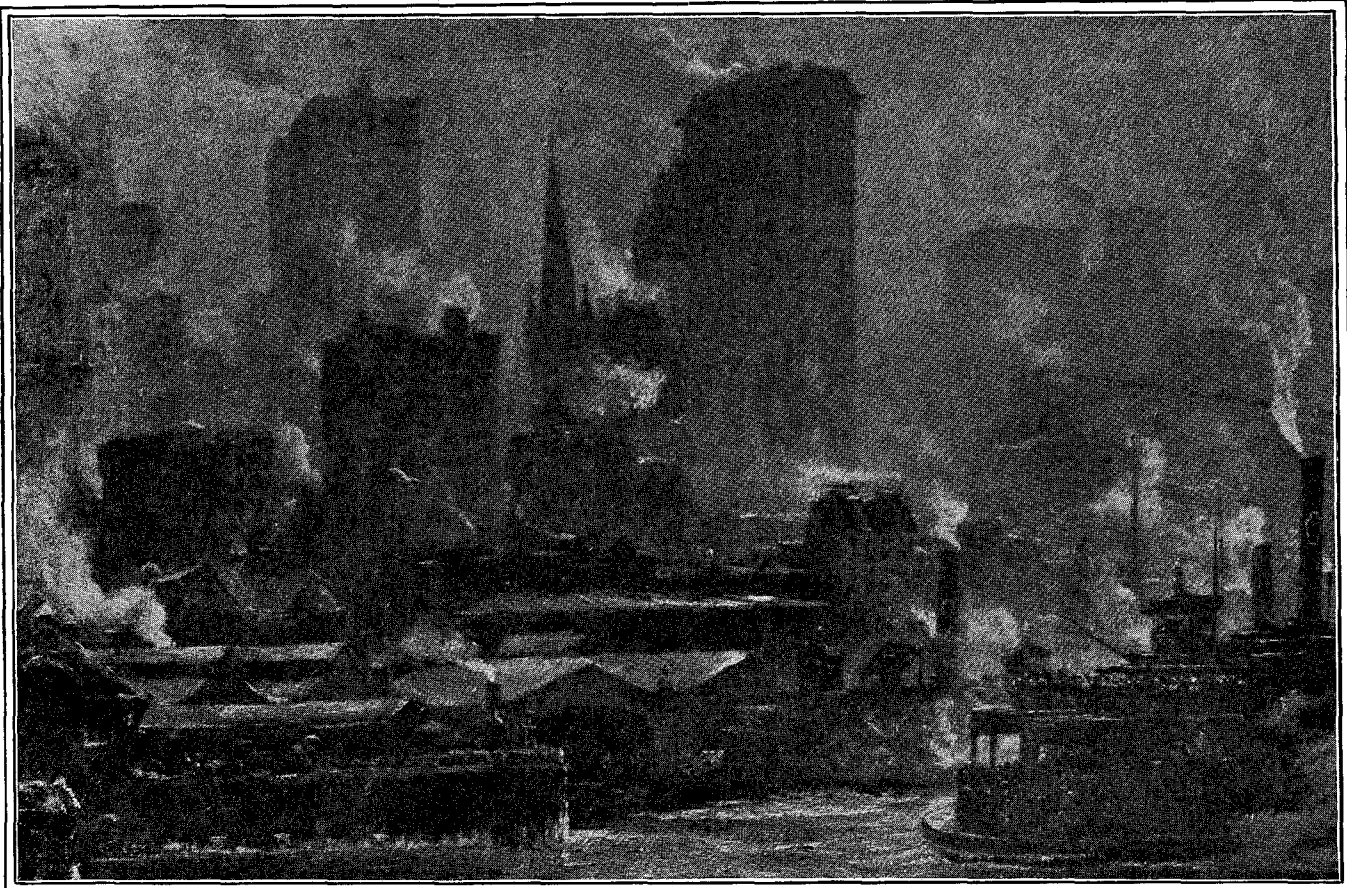
A further gain resulting from the altered character of Mr. Cooper's work is thus described:

"Expression adds the power of human intelligence to the dumb forces of formative evolution. That our skyscraper can be held up to us as a central fact in a beautiful image, that the skyscraper is shown to us in elements of beauty which already belong to it, will tend materially to make us regard it in its esthetic aspect. Those elements of order and proportion which we instinctively feel to be pleasure-giving beauty, however diverse in form they may appear, are at bottom the same elements of order and proportion which appeal to the minds of the thinker and the hand of the workman. Crude as these buildings are to-day, the drift of the sunlight on them, the glorious and often merciful veil of mists, and the glittering galaxies of their own lights by night help us to that relation toward them of instinctive joy in a beauty already there. And this relation gives the surest promise of their future perfection, even from the utilitarian standpoint."

The writer thinks that Mr. Cooper would probably disclaim any



COLIN CAMPBELL COOPER,
Whose pictures of "skyscrapers" and American street scenes are attracting attention in the artistic world.



THE FERRIES, NEW YORK.
(By Colin Campbell Cooper.)

functional value to society in his paintings, and would choose to have them regarded "merely as images of the visible phase of modern life—simply as pictures, with no other aim than to record in a beautiful way the very heart and truth of the appearance of things." He says in conclusion:

"A painting is an expression—an expression of the artist's joy, if you will. If it really expresses that, transfers that joy to the beholder, shows in what he took joy and why, surely that is responsibility and function enough. It must be true, or it will be only perplexing. . . . Mr. Cooper professedly strives to get the true ring in his work, to make his pictures like the visions that give him joy. They afford us the essence of the visible turmoil and glory of industrialism. Meantime, if it is his open belief in a functionless art that keeps his work so sensitively true, even if we happen to differ with him we must still rejoice that he believes as he does."

An American Performance of Ibsen's Latest Drama.—"When We Dead Awake," Ibsen's latest and probably last play, was produced in Copenhagen five years ago, and described in our pages at that time. It has been presented in New York, during the past few days, by a theatrical company organized by Mr. Maurice Campbell, and is the subject of considerable discussion in the metropolitan press. The title of the drama refers to those "dead" who "awake," at the end of their lives, to a realization of the fact that they have missed the one thing in life worth living for—love, and its motif is briefly elucidated by *The Times* as follows:

"The theme, not unlike that of Haupt-

mann's 'Versunkene Glocke,' and D'Annunzio's 'Gioconda,' may be accepted as the tragic presentment of two human souls, wandering for a time in the mists of doubt and misunderstanding, then suddenly brought together in the tragic crisis of their lives. Minds less gifted with a power for penetrating mystic symbolism will see in the relations of Rubek, the sculptor, and Irene, the model of his 'Day of Resurrection,' in those of Ulfheim, the brutal hunter, and Maia Rubek, the sculptor's wife, only a suggestion of those unhappy conditions which prevail where love and passion are synonymous."

Of the first performance given in New York *The Sun* says: "It was not great. It was not even generally good, being in many respects pitifully bad. Yet, thanks mainly to the power of the play, the occasion was of absorbing interest and deserves to take a high rank in the events of the theatrical year." To this *The Evening Post* adds:

"A good many disquisitions, more or less ingenious, speculative, dogmatic, or profound, have been written to explain just what the 'master' meant by this deliverance, but the uncertainty upon the subject seems to be still almost as thick as the mountain mists in which the personages are involved when the final curtain falls. The result was almost inevitable, and does not necessarily imply any special lack of comprehension on the part of the commentators. . . . Nothing is clear but the shadow of the morbid and pessimistic spirit which envelops it. Perhaps the suggestion that the play is Ibsen's fiercely ironic comment upon the futility of all endeavor to rescue humanity from the slough in which it loves to wallow, and upon the comparatively small harvest reaped by his own lifetime of evangelization, is nearer the truth than any other, and certainly accords with the cynicism which is one of the most salient traits in his rugged character."



ST. PAUL'S CHURCH, NEW YORK.
(By Colin Campbell Cooper.)

AMERICAN MEN OF LETTERS IN THE SIXTIES.

A CHAPTER in Justin McCarthy's autobiography, recently published under the title "An Irishman's Story," deals with his first visit to New York in 1868 and sketches the leading literary personalities that he met here. It is interesting to note that in the majority of cases these men were active and hard-working journalists in addition to being authors and poets of distinction. Chief among them was William Cullen Bryant, who is described as having been then some seventy-five years of age, but "as quick and ready in his movements as if he had not passed middle life," and, "despite his white hair, his long white beard and bald forehead, he seemed to carry with him something like the elasticity of perpetual youth." Mr. McCarthy writes further:

"Bryant had traveled much in Europe and the East, and had visited England several times. He was one of the most variously educated men it has ever been my good fortune to meet. His classical scholarship was of the highest order, and I think his translation of the 'Iliad' one of the best English versions ever produced. He was intimately acquainted with the literature of France, Germany, Italy, and Spain, and could speak the language of these countries with fluency and with remarkable accuracy. I may mention that at a later period of my acquaintance with Bryant the poet presided at a dinner given at Delmonico's restaurant to a number of distinguished foreign visitors, who had come to New York, if I remember rightly, on the occasion of some international exhibition. Bryant had to introduce by a speech of his own each toast proposing the health of a foreign guest. He spoke, according as the toast suggested, in the language of the country from which the guests had come, and he seemed to captivate the several nationalities by his linguistic skill, as well as by his natural gift of eloquence."

One of the vividest portraits that the book contains is that of Horace Greeley, editor and chief owner of the New York *Tribune*. Mr. McCarthy acknowledges his unique personality in saying that "he did not recall to mind any one else whom one had ever met." Mr. Greeley's methods of getting through his work as editor of a great daily newspaper amused and interested the English visitor in that they were "so entirely unlike the methods of English journalism." He says:

"The editor of a London daily newspaper lives in a sort of sanctuary, which is not to be approached without due notice and careful previous arrangement by any but his working colleagues. While Greeley was in the editorial room of the New York *Tribune*, he was ready to see any one who called at the outer office and expressed a wish to say something to him. One might, in fact, walk in unannounced, and if Greeley was at the moment engaged in throwing off a leading article he would get up from his unfinished work, hear what the stranger had to say, give him a reply, and then go on with his task as if nothing had intervened to put him out."

The more intimate portrait which the author presents is as follows:

"He was not much of a classical student, and did not claim any high culture, or, indeed, any great interest in literature or art. He was eccentric in his habits, as well as in his manners; he never went in for the ways of society; and he was an uncompromising teetotaler. He dressed in the most careless way, and never concerned himself about the fashion of the passing season. He often spoke out his opinions on various subjects with a frankness which took little account of the prejudices or susceptibilities of his listeners. But he was a man of the purest and noblest character; he was absolutely sincere and disinterested in all the ways and acts of

his private life, and when once he had formed a decided opinion on some great public question he was ready to back that opinion with all that he was worth."

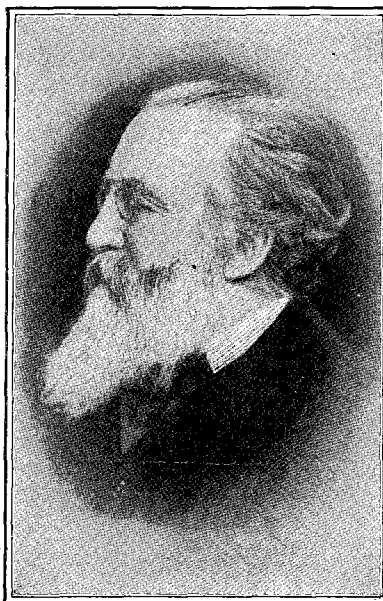
George William Curtis is declared to have been "one of the most charming writers and fascinating speakers then in the United States." Furthermore:

"Curtis ranked among the most successful literary lecturers of that time, and I never missed an opportunity of hearing him whenever I had the chance. I shall never forget the manner in which, during one of his lectures, he quoted that touching and noble lyric by Arthur Hugh Clough, 'Green Fields of England.' I thought at the time that any Englishman, however proud and fond of his country's associations and scenery, must have found a new thrill of patriotic feeling pass through him and a new inspiration given to him by listening to those lines as they came with such exquisite music and modulation from the lips of an American."

Another American friend was Bayard Taylor, of whom Mr.

McCarthy says: "He was among the first of the distinguished travelers who devoted themselves to the task, not of mere exploration, but of the literary and poetic illumination of far-off foreign scenes." He emphasizes a further fact which has been very generally overlooked:

"Bayard Taylor . . . made what I believe to be the first complete translation into English of Goethe's 'Faust.' Up to the publication of that volume the English reader, if unacquainted with German, had to be content with that first part of the poem which ends in the fate of Gretchen. Bayard Taylor, like every true lover of Goethe, regarded such a way of dealing with 'Faust' as absolutely misleading and even intolerable, spoiling the whole narrative and purpose of the immortal drama. He was greatly devoted to German literature, and I remember having had many lively disputes with him as to the merits of some of the modern German poets. There were poems of Freiligrath for instance, which he greatly disparaged, and which I warmly admired, and over these we had occasionally lively interchange of argument. But we were thoroughly agreed in our estimate of the great classic German poets, and in the conviction that 'Faust' can no more be appreciated by reading what is called its first part than 'Macbeth' could be appreciated if we were to read no more of it after Duncan had been done to death."



JUSTIN MCCARTHY,
Author of "A History of Our Own Times,"
"Modern England," etc.

NOTES.

To-Morrow is the title of a new monthly magazine published in Chicago by Oscar Lovell Triggs.

By instruction of W. R. Callaway, General Passenger Agent, two copies of THE LITERARY DIGEST will be found hereafter in the new Buffet-Library cars of the Minneapolis, St. Paul and Ste. Marie Railway.

The *Bookman's* March list of the six best-selling books of the previous month is as follows:

- | | |
|-------------------------------|--------------------------------------|
| 1. The Masquerader.—Thurston. | 4. Beverly of Graustark.—McCutcheon. |
| 2. The Clansman.—Dixon. | 5. The Sea Wolf.—London. |
| 3. The Prospector.—Connor. | 6. The Man on the Box.—MacGrath. |

MR. CLEMENT SHORTER, writing in the London *Sphere*, enters protest against the prevailing tendency toward extravagant laudation of Robert Louis Stevenson. "No man has been brought less under the light of criticism," he says, "than Stevenson. His must have been a delightful personality. He secured enthusiastic friends. . . . He had a sense for style that few have to-day. But that is quite another thing to his being a great writer, which, to read some of the eulogies that have been passed upon him, one might be misled into assuming. The great writers of every epoch are those who strike a new note, who break away from the convention. Not in one single department of his literary work did Stevenson break away from convention. Carlyle was a great writer, Ruskin was a great writer, Scott was a great writer, George Borrow was a great writer, exactly as in poetry Wordsworth, Shelley, and Byron were great writers, because all these men did break away from convention and contributed something entirely new to English literature."

SCIENCE AND INVENTION.

WILL THE HUMAN BODY FLOAT?

It is commonly stated that the human body is normally lighter than water. The truth seems to be, according to recent careful determinations, that it is sometimes lighter and sometimes heavier. The difference may be so slight that the same person will float in salt water and sink in fresh water. This difference in floating capacity was clearly recognized by our forefathers, who based upon it the celebrated method of "trial by water," to ascertain the guilt or innocence of a suspected witch or sorcerer. Curiously enough, modern research shows that abnormal lightness of the body is often due to nervous disease, which affects the bony structure, so that persons whose queerness laid them open to suspicion of witchcraft would be very apt to float in the trial, and so furnish conclusive proof of their dealings with the evil one! The matter is discussed in an interesting article in *Cosmos* (Paris, January 21), from which we translate the following paragraphs. Speaking of the "trial by water," the writer says:

"The Abbé de Fleury, in his 'Ecclesiastical History,' says that this trial by water was a sure way of never finding anybody guilty. This opinion was opposed by Voltaire in the following words: 'M. de Fleury says that it was a sure way of allowing the guilty to escape; I believe that it was a sure way of killing the innocent. There are, of course, many persons whose chest is so large and whose lungs are so light that they can not sink when a large rope, binding them in several turns, makes, together with the body, a volume lighter than an equal quantity of water.'

"The variations of the body's specific gravity may explain . . . the fact that certain persons sink in water while others float. The figures found in books about the specific gravity of the human body vary within quite large limits. This may be understood when we realize that the body is composed of a great number of tissues, some solid and others liquid, diversely distributed and each having its own specific gravity. For the liquid tissues this lies between 1.005 (the aqueous humor) and 1.055 (the blood).

"The specific gravity of the various solid tissues also differs, the values lying between the two extremes of 1.030 (the brain) and 1.975 (bony tissue). Of all the solid or liquid tissues, only the adipose tissue, whose specific gravity is 0.941, is lighter than water.

"Unless excessive obesity or abundance of adipose tissue counterbalances the density of the other tissues, the human body is therefore generally heavier than water. This is why swimming requires a series of movements whose effect is to prevent the body from sinking.

"Nevertheless M. Ferrier has observed a number of rather thin people, of normal muscular development and in good health, who say that they have a feeling of buoyancy in the water. . . .

"The only possible explanation of this is to admit that these persons are abnormally light. M. Ferrier verified this in the case of two of his subjects, whose specific gravities were found to be respectively 0.8167 and 0.958. Both were thus lighter than water.*

"According to M. Ferrier, this diminution of the density of the body is most often due to demineralization of the bony tissue. He took care to verify this hypothesis by administering to certain of his patients, for a considerable period, salts of lime (the carbonate, bicarbonate, and tribasic phosphate). The result was curious enough. The young man could no longer float and even had some difficulty in swimming for any length of time. The physician could no longer float in fresh water, and others could remain in a bathtub without feeling that their bodies were sustained by the water. It should also be added that all these persons had grown slightly fatter, altho their muscular systems had remained sensibly the same. The lime ingested, assimilated, and stored up by the organism in the bones of these persons had thus increased the weight of the bony tissue and in this way raised the entire specific gravity of the body.

"This specific lightness of the bones . . . often accompanies special alterations of the teeth, which are of a gray or bluish-white and often attacked with caries. . . . The possible diminution of the density of the body explains also the variable results that were given by a form of trial less known than that by water, which I

have found indicated in a book on the legal proceedings regarding sorcery. This method, which was a strange one, even incredible, was in usage at Oudewater, in southern Holland. The person suspected of magic was weighed there in the town scales, and if the weight of the body corresponded to the exterior appearance, the communal authority gave him a certificate in the form of letters patent, protecting him, in whatever place he might be, from an accusation of the same nature.

"There is found in the work entitled 'History and Description of the City of Oudewater,' by G. J. van Kinschot, on page 152, a list of persons accused, or only suspected, of sorcery, who were weighed in the city balance, as well as the certificates that were issued to them."

One of these certificates is quoted by the writer in the article from which we have been translating above; it solemnly attests, at much length, that the person to whom it was issued has been duly weighed by the burgomaster and his weight found to "accord with the natural proportions of the body." The writer goes on to say in conclusion:

"In the eighteenth century several authors noted the diminution of the specific gravity of the body as a frequent symptom of hysteria. When it is permanent it ought, as Dr. Ferrier has shown, to be considered as the sign of an alteration of the bony tissue. It may also be brought about temporarily by flatulence. This symptom is found quite often among nervous subjects."—*Translation made for THE LITERARY DIGEST.*

THE AGE-LIMIT OF MAN'S USEFULNESS.

THE paragraphers, serious and comic, and the writers of critical editorials owe much to Dr. William Osler, the latest scientific gift from the new world to the old. Dr. Osler is about to pass from a chair in Johns Hopkins University, Baltimore, to the Regius professorship of medicine in Oxford University, the most conspicuous post that England has to offer a medical instructor. He is thus, for the time being, a marked man, and when he was reported as having said at a recent banquet that a man had outlived his usefulness at forty and ought to be chloroformed at sixty, he became celebrated, in a trice, in thousands of homes where his enviable reputation as a physician would have left him unknown. Dr. Osler hastened to explain, next day, that the latter half of his program, as outlined by the reporters, was merely a playful allusion to a half-forgotten novel by Trollope, where euthanasia was applied to sexagenarians. As regards the former half, he stood to his guns, explaining, however, that he meant only that the chief creative period of man's life precedes his fortieth year. That a man may be at his best as a teacher, an administrator, or the maker of a fortune, after forty, Dr. Osler does not deny; but that, if every man in the last hundred years had died or had been banished to a desert island at this age, the arts and sciences would to-day have been as advanced as they actually are, he thinks most probable. The flood of articles, editorials, paragraphs, cartoons, and squibs evoked by all this has rarely been exceeded as a response to any single assertion. The more serious of them are well represented by the following editorial from *The World* (New York, February 26), whose writer begins by denying Dr. Osler's fundamental thesis, which he calls "an absurdly unscientific theory for a scientific man to put forth." *The World* writer goes on to say:

"In the first place, the great majority of mankind have practically no creative usefulness, or at best only rudimentary creative faculties. In the next place, there is no common rule of development. In some the period of infancy is very long. In others it is comparatively short. Some mature early and begin to decay early. Others mature late and begin to decay late.

"An Alexander may run his course in thirty-three years, and a Moltke may organize a Sedan at seventy. A Pitt may die of old age at forty-seven, while a Gladstone may fight the battle of Home Rule at eighty-four. The military genius of Napoleon was practically spent at forty. Grant's had not been awakened at forty.

* *La Presse Médicale*, January 11, 1905.

A Keats may finish his song at twenty-six, and a Milton publish 'Paradise Lost' at fifty-nine.

"There is no rule. The creative period with one man may be long and with another it may be short. We should expect an Italian to mature earlier than a Prussian, and yet quite as many examples of Prussian precocity as of Italian precocity could probably be found.

"Dr. Osler has invaded the field of psychology, and it is evident that while he may be a very high authority on abdominal tumors, he is not a great psychologist. In spite of his apparent earnestness *The World* still believes that the doctor has not really been serious. He has been having his little joke at the expense of the spry old fellows who always get peevish when somebody insinuates that they are not so young as they were twenty years ago."

A CHAPTER IN CREATION.

THAT the present state of geological knowledge enables us to follow with some exactness the various steps by which the earth's crust was formed on its once molten mass and by which the present structural peculiarities of the surface arose, is the belief of M. L. de Launay, who contributes an interesting article on the subject to *La Nature* (January 21). As the chief peculiarities of the crust are what we call mountain chains or regions, the article is chiefly a discussion of the genesis of mountains. Says M. de Launay:

"The first idea—a somewhat surprising one—that we must become accustomed to, in understanding this history, is that mountain

sediments, first horizontal, were later raised in air and crumpled like a sheet of paper by internal forces.

"A similar labor of identification, of chronologic determination, having been accomplished little by little in all parts of the earth, geologists have reached a point where they can recognize the age of all the present mountains, and can see that this age differs in different localities. What could not have been foreseen is that they can show, with the same exactness, that there have existed on parts of the globe now leveled off older mountain chains, once like our Alps or Himalayas, but afterward eroded, destroyed to their bases by the prolonged work of water, glacial action, and atmospheric change.

"In such proof there is no element of hypothesis, and altho one or another point of detail may remain disputable, especially in continents yet incompletely explored, the different results are sufficiently concordant throughout the world that we may deduce a general law from them.

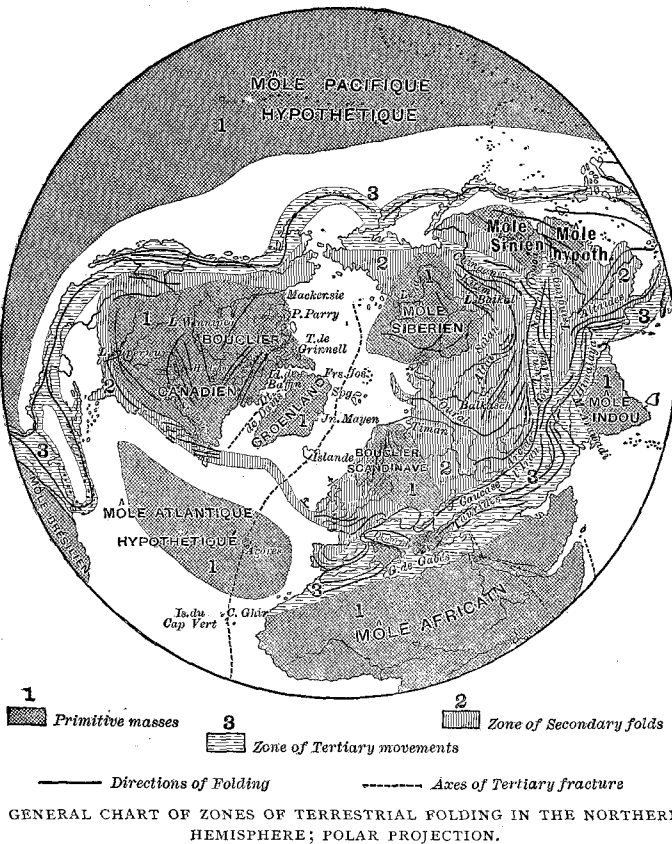
"This law, which is illustrated by the accompanying map, is very curious and quite clear. By simply looking at this map, where are represented by different shadings the parts of the earth in the order in which they have been folded up, that is, transformed into mountain chains, and afterward consolidated, it may be seen that, for the northern part of our Northern Hemisphere, the consolidation, starting from the Pole, has proceeded toward the Equator, where, on the other hand, there was a second but primitively consolidated force from which the movement was likewise propagated. This is to say that the first mountain elevations in our hemisphere arose in two concentric belts—one around the North Pole, the other between the Tropic and the Equator, in a series of regions, such as Siberia, Canada, Greenland, Scandinavia, Central Africa, India, and Brazil, where the landscapes to-day show the characteristic aspect of flat plains; precisely because here the mountainous elevations, being the oldest, have been most completely destroyed. Then another similar wrinkle was formed around the first arctic masses, across the regions of Europe that now constitute the Spanish plateau, the plateaus of Central France, Bohemia and Russia. Finally, the present orographic elevations of the globe form a third group of folds that are still more recent, whose geologic unity would appear from this proximity of age; the Alps, with their divergent branches, such as the Pyrenees, Apennines, etc., are thus connected with the Himalayas and the Malay Archipelago, and by way of Japan are united to the Western American folds.

"To-day, the zone reserved for future foldings, where, if geologic history continues as it has begun, may one day arise a new alpine chain, is that which lies between the Mediterranean, the Gulf of Mexico, and the Indian Ocean, and in which the action of internal forces and the instability of the terrestrial crust are made manifest to us by the frequency of earthquakes.

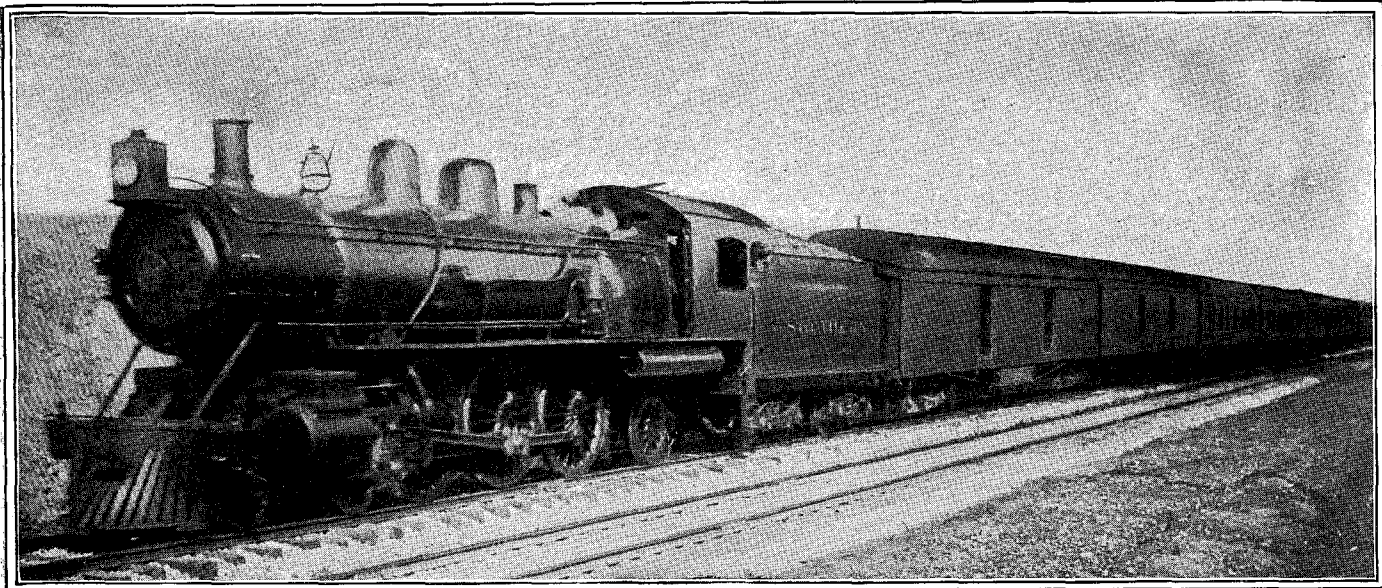
"We may even go further and discover more exactly the mechanism of these foldings, conceiving their cause broadly, without regarding technical details. The general principle of all these movements is, in fact, the progressive contraction of the terrestrial sphere, whose internal nucleus tends more and more to shrink in cooling, which determines in the outside crust, as in the crust of a lava-stream, dislocated and distorted by the weakening of its support, movements of folding or caving in. Ceaselessly the Pole flattens out and tends to approach the Equator, thus compressing and wrinkling up more and more the intermediate zone. Owing to these constant displacements, which have been taking place since the origin of this scoriaceous envelope, the latter has assumed a very unequal thickness, according to locality; for it may be easily imagined that the result of a folding, by determining a mountainous elevation and provoking on the other hand injections of deeplying eruptive rocks, must have consolidated the zone corresponding to this envelope and brought about increased thickness.

"It is thus that at the North Pole, on one side, and between Tropic and Equator on the other, have been formed since the beginning two solid rings (1, in the chart) more or less dislocated and separated by subsequent fractures and faults—two resistant rings, two jaws as of a vise, between which the intermediate zone, weaker, thinner, and more elastic, must in the end have been folded, bent or broken, when internal contraction has caused these jaws to draw nearer and nearer together.

"A first series of similar movements . . . then enveloped the ancient primitive masses of the peripheric ring (2), which by the same law was consolidated by the folding and added to these



chains are, despite appearances, a very recent element in terrestrial scenery; very young and very ephemeral; and that the same is true of certain oceanic depressions, of which the Atlantic is chief. It is easy to determine the age of a mountain, to refer its age to one of the periods that have been numbered ordinarily in the chronologic series established by geologists. It is sufficient to find in this mountain, in a dislocated, overturned, bent state, marine deposits of a determinate period, sediments whose date is betrayed by their marine fossils; to be able to affirm that the movement to which the elevation of the mountain chain is due is posterior to the age of these deposits, since during their formation there existed, in the place where to-day are peaks and glaciers, a sea whose



SOUTHERN EXPRESS GOING SIXTY MILES PER HOUR.

Exposure of 1-400 of a Second. Motion is Plainly Seen in the Pilot and Rivets on Boiler, which Appear as Lines Instead of Round Dots.

Courtesy of *The American Inventor* (New York).

masses, increasing their extent, just as ice forms along the edge of a pond.

"The phenomena continuing in the same way, when we get to the tertiary period, which is the nearest to us of the geologic periods, the zone where the last foldings (3) could take place had become very narrow, and we must suppose that the result was that the folds (the Alps, Caucasus, Himalayas, etc.) were of unusual size. But, besides this, these last folds were peculiarly complicated. It may be imagined that such a contraction in a homogeneous sphere could not have presented the theoretical regularity to which I have reduced it in my exposition in order that the principle might be better understood. Each of the primitive irregularities necessarily induced, in the course of time, corresponding irregularities, more and more accentuated. For example, a solid nucleus, accidentally formed in a region of future foldings, would force the latter to pass around it, like waves around a pebble. Thus the great, regular, parallel folds of the early ages were succeeded by the complicated sinuosities of the recent mountain chains of Southern Europe. The general cause of these sinuosities is now so well established that, when one is found, we may at once look for the 'reef' that caused it; such an accident corresponds, in geology, to the perturbations that led to the discovery of the planet Neptune."—*Translation made for THE LITERARY DIGEST.*

HIGH SPEED PHOTOGRAPHY.

THE photography of objects moving at high speeds, or, what is the same thing, the taking of a photograph by exceedingly brief exposure—a thousandth of a second or less—is one of the most interesting achievements of modern science. This high-speed work dates back scarcely ten years, yet pictures that involve it are passed by without special comment. Most people, even many amateur photographers, do not know how these results are obtained. An article by C. H. Claudy in *The American Inventor* (Washington) gives some information on the subject. Says this writer:

"In the early days of photography, an exposure of several minutes was necessary to secure the desired fully timed negative. It was prophesied, however, by an early pioneer, that the day would come when photographs could be taken in a second or less. Could that prophet look upon photography as it is to-day, and see well-timed negatives being made in the twelve-hundredth part of a second, and printable results from half that exposure, what wonder would not fill his mind.

"Just think for an instant what the twelve-hundredth part of a second really means. A railroad train going sixty miles an hour, or eighty-eight feet per second, would move, in such an interval, less than one inch. A bullet, with a muzzle velocity of twelve

hundred feet per second, would get but one short foot from the muzzle before a twelve-hundredth of a second had elapsed. Could two bells be rung, one one-twelve-hundredth of a second after the other, the sound-waves given out by them both would travel within five feet of each other, too close for any human ear to distinguish that there was more than one sound. Yet in this tiny bit of time the eye of the camera can record on the sensitive plate everything in front of it, with sufficient force to make a good negative."

One essential of high-speed photography, namely, the modern sensitive plate, is not touched upon in Mr. Claudy's article. The necessity of a very "fast" lens, that is, one that will allow a maximum of light to pass in the brief time of exposure, is mentioned and then the writer proceeds to explain the mechanical means by which the exposure itself is obtained and regulated. In the ordinary camera, a snap-shot is taken by means of a shutter that works in front of the lens. The fastest shutter of this kind gives an exposure of several thousandths of a second—much longer than those required in the high-speed photography of which we are speaking. The shutter used in this kind of photography, called the "focal-plane" shutter, operates not outside the lens but inside the camera, just in front of the plate, of which it exposes different parts in succession. To quote again:

"The focal shutter is a curtain which slides in front of the plate, and having a slit cut in it. This slit travels over the plate, exposing it in successive intervals, a little at a time. Now, on a five-by-seven plate, the curtain, we will suppose, travels from top to bottom along the short dimension. In other words the slit travels five inches. Now, if this slit is five inches across, it is obvious that the exposure will be equal to the speed of the slit; that is, if the slit travels five inches in the thirtieth part of a second, the exposure is one-thirtieth of a second in duration. But if the slit be made smaller, to two and one-half inches across, and run at the same speed, the exposure will be one-half of the first one, because the opening being half the area of the first, but half the amount of light can pass in the same time. The exposure then is one-sixtieth of a second. With a curtain-slit of one and one-quarter inches, the exposure is one one-hundred and twentieth part of a second. With an opening ten times smaller, or one-eighth of an inch, the exposure is one-tenth of that amount, or one twelve-hundredth of a second.

"And that, in fact, is how such exposures are made. These focal-plane shutters are made with the curtain in two parts, so that the slit can be adjusted, and the actual speed of the curtain seldom exceeds one-fortieth of a second. One-fortieth of a second, the time required for a slit required to slide five inches, works out for the speed of the slit in miles per hour as follows:

"Five inches in one-fortieth second is 200 inches in one second,

12,000 inches in one minute, or 1,000 feet; 1,000 feet per minute is 5,000 feet in five minutes, or approximately twelve miles per hour, a speed at which it is quite feasible to start and stop a comparatively delicate piece of mechanism."

WHY DO WE SEE RIGHT SIDE UP?

THIS question is perhaps the oldest in physiological optics. The experts have mostly agreed to ignore it as metaphysical rather than optical, but it will not down. It is well known that a lens system, such as that of the eye, inverts the image, and that in fact the tiny picture of external objects cast upon the retina is upside down. Why, then, do we see objects in their proper relations to the vertical? That there are still persons whose minds are not satisfied with any answer to this question not based on the anatomy of the sense-organs is shown by the theory of a French writer, M. Georges Poullain, described and criticized in the *Recueil d'Ophthalmologie*, and abstracted in the *Revue Scientifique*. The critic takes the usual modern view that the question is not an optical one at all. M. Poullain has an anatomical explanation to offer; he would have us believe that images are seen right side up, altho they are inverted on the retina, simply because they are reversed again on their way to the brain. To quote from the article just named:

"The fibers of the optic nerve cross in the chiasma—the nerve-bundle makes a double turn, the second in a direction almost perpendicular to the first. Now, if we examine a compound bundle we find that after the second turn the lower part has become the upper, and *vice versa*."

"The nervous image therefore behaves like a real image, and is reversed again as if it were one. The fibers of the lower part of the retina thus terminate in the upper part of the optic center."

What follows is the comment of the critical reviewer. He says:

"This hypothesis is ingenious, but is it founded on fact; and does it sufficiently account for the phenomena to be explained? The author is not an anatomist and relies for his data on the work of M. Déjerine. Thus we lack the verification that might be furnished by studies of degeneration and by numerous pathologic observations. And a histological investigation also is necessary, for a twisted nerve is not like a straight bundle of fibers that is turned by force. There is more plasticity in a nerve that curves in the course of its growth.

"This anatomical hypothesis, then, has not too solid a basis. The author is a legitimate successor of others who have been interested in this question; he indulges in philosophic anatomy like Descartes. And, besides, the question itself would appear to be purely philosophical. We have in it an example of those badly stated problems whose discussion should be regarded as useless in this modern age.

"It is, in fact, based on an absolute metaphysical conception—that of the notions of 'up' and 'down.' It is known nowadays that these notions are essentially motor notions, dependent on the muscles, and we have no right to regard vision as immobile. In fact, the muscular sense is not only the sense of movements like those of the hand, which might perhaps, in a visual image, convey an idea of 'up-and-down' relationship, but the muscular sense is shown especially in the delicate movements of the ocular globes. The 'upper' part of an image is the part that becomes distinct when the eye executes an upward movement, and reciprocally.

"This shows how absurd the problem is. It is interesting only because it is concerned at bottom with the old questions of the relationship of mind and body, of the conscious image and of its material substratum. The problem of upright vision, if it is a problem at all, is the problem of the nature of thought. And it is to this problem, which present-day science very properly ignores, that M. Poullain has made an anatomo-metaphysical contribution."—*Translation made for THE LITERARY DIGEST.*

Dr. Loeb's New Experiments.—The success of experiments in the artificial fertilization of sea urchins is again announced by Prof. Jacques Loeb, of the University of California. How his results differ from the similar ones published about six

years ago does not appear from the accounts in the daily papers, and they are chiefly interesting at present from the remarks that they elicit from these papers. There seems to be a disposition to treat Loeb's announcement as a claim to the discovery of spontaneous generation, or the "creation of life," which it clearly is not. The eggs of many of the lower organisms develop without fertilization, and hence no natural law is violated by the discovery that the eggs of one species will hatch under chemical treatment. Says *The Times* (New York, March 2):

"Dr. Loeb is a very bright and ingenious experimenter, but a consensus of opinion among biologists would show that he is rated rather as a man of lively imagination than an inerrant investigator of natural phenomena. . . . There are many species of living organisms the eggs of which are hatchable without fertilization. It may be Dr. Loeb has found that the list of these is increased by one, which is interesting but not especially important, and will not revolutionize our concepts of the origin of life."

In an editorial article, *The Globe* (New York, March 3) speaks as follows:

"Six years ago, after a series of experiments at Woods Holl, Mass., Professor Loeb made a similar statement, then saying that the fertilization of the eggs of sea urchins was accomplished through the action of sea water. Biologists throughout the world generally refused to accept his conclusion that life could be manufactured. One of the familiar methods of propagation is by parthenogenesis, that is, the splitting of cells. Parthenogenetic reproduction thus does; not depend on sexual fertilization. A number of species have been found whose eggs, even tho detached from the parent, are bisexual and thus hatch without fertilization. It is suspected that Professor Loeb has merely demonstrated that the eggs of the sea urchin under certain conditions reproduce according to this method."

SCIENCE BREVITIES.

"A DEVICE for cleaning furniture, carpets and draperies that will relegate the feather duster and broom to oblivion and at the same time corral the disease germ is a portable dust-gathering apparatus that has been perfected primarily for the use of the housewife," says *The Railway and Engineering Review*. "It is a French invention and operates on the suction principle, having a bellows of the accordion type, to which is connected a tube having at its free end a dusting-brush. The bellows contains a packing which receives and holds the dust drawn into it."

"It has recently been found," says *Collier's Weekly*, February 18, "that if sections of wood are placed in contact with a photographic plate and both are kept in absolute darkness a picture of the wood is obtained. These photographs usually show the annual rings of the stem section; sometimes it is the spring growth which is most active on the plate and sometimes it is the denser autumn growth which has the greater effect. The wood of all trees does not show the same degree of activity, some woods being nearly inert; thus the wood of oak or beech is active, that of elm or horse-chestnut comparatively inactive. The wood seems to be the only part of the tree which has this peculiar power, since no pictures are given by the bark and stem. Experiments have shown that it is the resinous principles of the wood which are the effective agents in this phenomenon."

THE facts, real or alleged, that are under investigation by such organizations as the Society for Psychical Research are regarded by most scientific men as not legitimate objects of study, despite the fact that many eminent men of science are deeply interested in its work. This society has long knocked in vain at the portals guarded by orthodox philosophy. Its subject-matter has always suffered for lack of a sufficiently descriptive name. "Occultism" suggests mystery with its accompanying suspicions of trickery. Even the adjective "psychical," as used in the society's title, is objectionable as being too inclusive. Its newly chosen president, M. Charles Richet, in his inaugural address, has attempted to make good the lack by suggesting the word "metapsychics" with its corresponding adjective "metapsychical." Whether the society will adopt his suggestion by assuming the new prefix does not yet appear. So conservative a journal as *The Lancet* speaks very kindly of M. Richet's address.

A NEW POTATO.—"Attention has recently been called to a communication to the Academy of Science regarding the *Solanum commersoni* imported from Uruguay for the last few years," says *Cosmos*. "Hitherto, this plant has been regarded chiefly as a food for cattle, but M. Labergerie, who has undertaken its cultivation in Vienna, altho the climate there seemed not very favorable, has succeeded by fortunate and persevering selection in improving its taste so much that the new potato may now be regarded as a valuable addition to the food of man, at least in southern France. It flourishes especially in moist regions. A special feature of the plant is that it produces at the same time underground and aerial tubers. By selection, M. Labergerie has succeeded in growing nearly 90,000 kilograms to the hectare [about 40 tons to the acre]. . . . All this is full of promise, especially as in the course of the experimental cultures of M. Labergerie there have been formed a number of varieties presenting different characteristics. Among them, the violet variety seems to be the most vigorous and the most productive."—*Translation made for THE LITERARY DIGEST.*

THE RELIGIOUS WORLD.

CAN THE TRUTH OF IMMORTALITY BE ESTABLISHED BY SCIENTIFIC METHODS?

IT is "a scandal to science," in the opinion of Prof. James H. Hyslop, that financial provision has not been made for the adequate investigation of evidence which seems to prove the existence of the soul after death. He cites "such experiences as those of Lord Brougham, Professor Romanes, Andrew Lang," "the hundreds of thousands of instances recorded in the 'Phantasms of the Living,' in the 'Census of Hallucinations' by the Society for Psychical Research, Flammarion's 'L'Inconnu,' F. W. H. Myers's 'Human Personality, and Its Survival of Bodily Death,'" and "the many thousands of facts not yet published but on record," and goes on to comment (in *The North American Review*, March):

"I can well conceive, as I know to have occurred in some cases, that imagination has produced creations which examination soon dispels as illusions. But there are many thousands of well-authenticated instances, involving certain kinds of detail and coincidence with distant facts not known at the time, which are not easily explicable by either chance or ordinary hallucination, and which make them fit subjects of scientific investigation, even tho they result in proving less than that which they superficially claim to suggest. It is easier to ignore them or to ridicule them on the popular prejudice against their significance than it is to suit one's skeptical theory to the facts, and they are usually ridiculed by those who will not examine all the evidence."

The very scientific materialism of our day, continues Professor Hyslop, points definitely to "the possibility, or at least to the rationality of supposing the possibility, of a future life." Writing further on this point, he says:

"Physical science admits the existence of a supersensible world of reality which had not been suspected or proved until within recent years. We may instance Roentgen rays, the various forms of radioactive energy whose whole gamut is not yet known, and the speculations about ions and electrons that take us far beyond the world of Lucretian atoms into the measureless universe of ether, whose properties make it impossible to apply the term 'matter' to it without removing the antagonism of matter to the spiritual. All these discoveries represent realities quite as supersensible as the Christian conception of the immaterial, and we escape calling them spiritual only because the development of human thought has come to confine the connotation of 'spirit' to implications of consciousness as its necessary and only function. It is this and this alone that prevents us from claiming that the outcome of physical science is the proof of a spiritual world. We have so defined the nature and problem of spirit as implicative of personal consciousness that there can be no proof of its reality apart from the animal organism and its functions until we show that consciousness and personal identity can survive death. All that the discovery of supersensible forms of energy proves is that the limitations of reality are not confined to the material world as we directly know it, but that there may be vast regions of energy which can be inferred or known only by its effects in the physical cosmos."

These facts "suggest the possibility of the survival of consciousness after death," and, according to Professor Hyslop's view, "it only requires such evidence of personal identity as can not be explained by fraud or illusion to establish that survival through communication with the discarnate." He says in conclusion:

"The phenomena of hyperesthesia, which exhibit remarkably delicate sensibilities of the human organism, and the still more remarkable phenomena which suggest telepathy or the transcendental transmission of thought between incarnate minds, tho very sporadic, are facts that make the evidence of communication with the discarnate quite possible, if they exist, and any evidence of personal identity, transcending explanation by fraud, illusion, and telepathy, would prove that existence."

"Now there is a large body of facts that claim this very character, and they are respectable enough to demand serious attention and investigation, even tho they are insufficient to prove what they

are alleged to support. They are more sporadic than the phenomena on which physical science relies for its investigations of residual realities, but they are less sporadic than experimental telepathy, and altogether make it a scandal to science that they are not financially provided for in the scheme of investigation. I have enumerated above the sources and records of the facts which allege at least a supernatural explanation and suggest the existence of discarnate spirits as the most natural explanation of some of them. But the complications and perplexities of the problem are so vast and baffling that assurance of any interpretation will be the reward of an investigation scarcely paralleled by any other efforts of science. The price of conviction on either side will be much patience and disappointment in the unlimited field of abnormal psychology, with only such glimpses of the transcendental as may filter through pathological media, and as would raise suspicion of their source were it not that all ordinary explanations are excluded, and that the difficulties and conditions of communication apologize for the character of the phenomena. The dignities and preconceptions of ordinary philosophy will have to be banished from consideration, just as the golden age of the past had to be contemned in the study of evolution, and with adequate protection against fraud and illusion we shall have to distinguish the residual phenomena that constitute beacon lights of another world or indicate little islands of promise in a Serbonian bog of pathology. But it will not matter for the result, and it may even conduce to its moral value, if, in the difficulties and limitations under which proof must come, we discover a world which conceals as much as it reveals, and if the same patient efforts that gave us argon and radium should obtain the evidence of another life, the belief in which, if shorn of the follies and abuses that have haunted its path in the past, may color with its own hues man's little islet of time, and often that conception of his possibilities and duties which may regenerate his individual and his social life."

READJUSTMENT OF THEOLOGY AND ETHICS ON THE MONISTIC BASIS.

ERNST HAECKEL, Professor of Biology in the University of Jena, has lately issued what he describes as his last contribution to philosophical science, a work called "The Wonders of Life." This work is popular in its presentation, and supplemental in character to his earlier "Riddle of the Universe." In the present work he indulges in some prophetic utterances concerning the readjustments that he believes must shortly ensue between the various branches of modern science and the doctrine of monism which is the basis of his system. As to the present conditions of belief he is somewhat pessimistic, declaring that "intellectual life was in many respects more advanced at the beginning of the nineteenth than of the twentieth century." He says further:

"A survey of the twenty chief branches of modern science and their relation to monism and dualism shows that we are face to face with great contradictions, and that we are still far from the harmonious and successful adjustment of these differences. They are partly due to a real antinomy of reason in the Kantist sense—an antithesis in ideas, in which the positive seems to be just as capable of proof as its contradictory. But, for the most part, this unfortunate antinomy in the sciences is connected with their historical development. Pure reason, the highest quality of civilized man, was gradually evolved from the intelligence of the savage, and this in turn from the instincts of the apes and lower mammals; and many relics of its former lower condition remain to-day, and have, through practical reason, a most prejudicial influence on science. These dualistic prejudices and irrational dogmas—intellectual residua of the primitive condition of the race, fossil ideas and rudimentary instincts—still pervade the whole of modern theology, jurisprudence, politics, ethics, psychology, and anthropology."

In the four dogmatic sciences,—sociology, politics, jurisprudence, and theology—the author declares, traditional dualism is still paramount, and "medieval traditions retain a good deal of their power." Most of their official representatives "cling to prejudices and superstitions of all sorts, and very slowly and gradually admit

the acquisitions of pure reason as embodied in monistic anthropology and psychology." In dealing with the question of the present status of theology and its necessary readjustment, he says:

"Theology has stood at the head of the four venerable 'faculties' at our universities for centuries. It still holds this place of honor, as the church, the organ of practical theology, continues to exercise a profound influence on life. In fact, most of the other branches of applied science—especially jurisprudence, politics, ethics, and pedagogics—are still more or less affected by religious prejudices. The chief of these is the idea of God conceived in some form or other as the Supreme Being; as Goethe says, 'Every one calls the best he knows his God.' However, the idea of God is not the chief feature of all religions. The three greatest Asiatic religions—Buddhism, Brahmanism, and Confucianism—were at first purely atheistic; Buddhism was at once idealistic and pessimistic, whence Schopenhauer regarded it as the highest of all religions. On the other hand, belief in a personal God is the central feature of the three great Mediterranean religions. This anthropomorphic God is conceived in a hundred forms in the various sects of the Mosaic, Christian, and Mohammedan religions, but his existence remains one of the chief articles of faith. No evidence of his existence is to be found; this was very ably shown by Kant, altho he thought that practical reason postulated it. All that revelation is supposed to teach us on the matter belongs to the region of fiction. The whole field of theology, especially dogmatic theology, and the whole of the church teaching based on it are based on dualistic metaphysics and superstitious traditions. It is no longer a serious subject of scientific treatment. On the other hand, comparative religion is a very important branch of theoretical theology. It deals with the origin, development, and significance of religion on the basis of modern anthropology, ethnology, psychology, and history. When we study without prejudice the results of these sciences bearing on religion, theology turns out to be pantheism, in the sense of Spinoza and Goethe, and thus monism becomes a connecting link between religion and science."

The belief in miracles—the transgression of natural laws by supernatural forces, "which pure reason calls superstition"—the author avers is "much more prevalent than is usually thought." He holds that "superstition and unreason are the worst enemies of the human race, while science and reason are its greatest friends." Hence "it is our duty and task to attack the belief in miracles wherever we find it, in the interest of the race. We have to prove that the reign of natural law extends over the whole world of phenomena as far as we can reach it. A general survey of the history of faith, on the one hand, and of science, on the other, clearly shows that the advance of the latter has always been accompanied by an increasing knowledge of fixed natural laws and the shrinking of superstition into an ever-lessening area." Concerning the "prevalent" belief in miracles he says:

"There are three chief reasons why we find this still so prevalent—the continued influence of dualistic metaphysics, the authority of the Christian Church, and the pressure of the modern state in allying itself with the church. These three strong bulwarks of superstition are so hostile to pure reason and the truth it seeks that we must devote special attention to them. It is a question of the highest interests of humanity. The struggle against superstition and ignorance is a fight for civilization. Our modern civilization will only emerge from it in triumph, and we shall only eliminate the last barbaric features from our social and political life, when the light of true knowledge has driven out the belief in miracles and the prejudices of dualism."

Professor Haeckel declares that the monistic principle demands that the proper view to be taken of morals is that of their development from habit and adaptation, tho in the present attitude of man there exists a contradiction between the monistic claims of pure reason and the dualistic claims of practical reason. This, he asserts, has been largely sustained by Kant's teaching, "but his categorical imperative has been completely refuted by modern science." He says again:

"The metaphysical grounding of morality on free will and ethical intuitions (*a priori*) must be replaced by a physiologic ethic, based on monistic psychology. As this can no more recognize a moral

order of the world of history than a loving Providence in the life of the individual, the monistic morality of the future must be reducible to the laws of biology, and especially of evolution."

The readjustments which he esteems necessary and inevitable will have to be brought about by education, and to effect this changes must be made in the curricula of studies. Thus:

"It is now more and more generally acknowledged in educated countries that a complete reform of our educational curriculum is needed, both in elementary and secondary schools and at the universities. On the one hand, most governments, following their conservative instinct, cling as far as possible to medieval traditions, and find support in the dogmatic teaching of theology and jurisprudence. On the other hand, the representatives of pure reason seek to get rid of these fetters, and to introduce the empirical and critical methods of modern science and medicine into what are called the mental sciences. The opposition between the two parties is accentuated by their different sociological tendencies. Liberal humanists claim that the freedom and education of all men is the aim of progressive evolution, in the conviction that the free development of the personality of each individual is the surest guaranty of happiness. To conservative governments this is a matter of indifference; they look on the individual citizens, in accordance with the manifold division of labor, merely as so many screws and wheels in the great organism of the state. The 'upper ten thousand' naturally think of their own welfare first, and desire to keep all higher education to themselves. But in the light of pure reason the state is not an end in itself; it is a means to insure the prosperity of the citizens. To each of these, whatever their condition, the opportunity should be afforded of acquiring the higher education and developing their talents. Hence in education we should impart a general outlook on all sides of human life. . . . While occupying ourselves with the ideal world in art and poetry, and cultivating the play of emotion, we persist, nevertheless, in thinking that the real world, the object of science, can be truly known only by experience and pure reason. Truth and poetry are then united in the perfect harmony of monism."

A GERMAN MOHAMMEDAN'S DEFENSE OF ISLAM.

CONVERSIONS to Islam from Christianity have been recorded in the past, but it is none the less surprising to find a man trained in European universities exalting on "theoretical" and scientific grounds the Mohammedan faith and civilization above the Christian. Such a man is Schmitz du Moulin, a German mining engineer who has embraced the Moslem faith, and is now known as Mohammed Adil. He has written a work entitled "Der Islam, *i.e.*, Die Ergebung in Gottes Heiligen Willen" ("Islam, or the Submission to the Holy Will of God"), issued recently in Leipzig. Born in the city of Zülrich, on the Rhine, he has been engaged for a quarter of a century in mining and engineering work in the Moslem Orient, especially in the Dutch Indies. His observations and studies have made him an enthusiastic champion of the religion established by the prophet of Mecca. According to the argument presented in his book:

Islam is not only "a" religion, but is "the" absolute religion, the original revelation, the "true Christianity," dating from the beginning of human thought. It is the curse of Christianity that it became identified with European heathenism, and the Christian can only win deliverance by becoming a true Moslem. Mohammedans are the true disciples of Jesus. There is nothing in the precepts of Islam which a Roman Catholic might not accept.

That Mohammed was a true prophet is the unprejudiced verdict of history. He was moved by the spirit, as a result of mental and spiritual ecstasy, to seek to inspire his fellow men with great religious ideals, and he actually succeeded in doing so. Such a man is distinguished from the average fanatic by the success of his efforts, and is separated from the mere politician by the ideality of his views and purposes. In the case of such a man, the actual success achieved is always different from what he anticipated. His influence is only increased by time and distance. A prophet is without honor in his own country, and wins recognition only after his death. Measured by these standards Mohammed was a prophet.

It is not claimed that Mohammed was the only prophet. Other



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THE BERLIN "DOME"

(Dedicated on February 27).

Emperor William has expressed his hope that it may become the "Westminster Abbey" of Germany, and that it may prove to the Protestant world what St. Peter's is to the Roman Catholic.

nations can make similar claims for their heroes. Never has a particular revelation been the only one or the last. Every nation has had its own divine representative, each according to its needs and its ability to appreciate such a revelation. There is no doubt that Zoroaster, Lao-tse, Confucius, Buddha, and others were real messengers from God, true prophets, according to the conditions and requirements of their times. But the greatest of these is Mohammed.

The leading advantages of Mohammedanism, when compared with Christianity, are to be found in its practical morality, and especially in the proof that it furnishes of philanthropic love. If the biblical principle, that we are to judge religions by their fruits, is applied to Islam, we find it a religion in every respect superior to Christianity. In the Mohammedan world, material interests are scarcely considered, in comparison with ethical principles and teachings. The social side of Islam compares more than favorably with that of Christian countries. The Mohammedans are a charitable people, and show a real concern for the poor and suffering. The so-called social problem scarcely exists in the Mohammedan countries of the East. Again, the tolerance shown by Moslems, in contrast with that of other religions, is a marked characteristic of the faith, and the charge of "religious fanaticism" brought against them is absolutely false. As a matter of fact, no Christian country is so tolerant as the Moslem East, as can be seen from the treatment accorded by Mohammedan countries to the Roman Catholic orders.

Another phase of Mohammedan superiority is found in its sexual purity. In this respect the Turks stand infinitely higher than any of the Balkan nations. Among Moslems the strictest morality is everywhere observed. In so-called Christian nations, on the other hand, grossest immorality prevails, except in the case of clergymen, monks, nuns, and a few really noble men.

The Munich *Allgemeine Zeitung* discusses this Moslem apologia at considerable length. It says in substance:

The author very shrewdly manages to hide the weaknesses of Islam and to put into the foreground the defects of Christian civilization. In this way he makes out a case against the latter. The work is not acceptable from a scientific point of view; nor does it represent an objective search for the truth. The author is neither a historian nor a philosopher. His account of Christianity, especially as it comes in contact with the Orient through its commercial

representatives, is rather a caricature. His book is a comparison of idealized but unreal Mohammedanism with a misrepresented but equally unreal Christianity. Altho perhaps the greatest and most ambitious polemical work of modern Moslem scholarship, it can claim no scientific consideration.—*Translations made for THE LITERARY DIGEST.*

THE NEW BERLIN CATHEDRAL.

THE completion and dedication of the new Lutheran cathedral in Berlin are regarded as events of international importance in the ecclesiastical world. To the service of consecration, which took place on February 27, the German Emperor invited representatives of all the Protestant churches, his declared purpose being to make the Berlin "Dome" a universal church for all Protestants, as St. Peter's is a universal church for all Roman Catholics. "We are not building a church," he said recently, in conversation with the architect, "for the province of Brandenburg, nor for Prussia, nor even for all Germany, but a cathedral for the Protestants of the world. I should like Protestants everywhere to feel that they have an interest in this building, have pride in it, and feel welcome here of right." From press despatches we cull the following additional information:

The new Cathedral, or Dome, of Berlin was projected by the late Emperor Frederick and his Empress as a kind of Westminster Abbey of Germany, and has been fourteen years in building. In the immense crypts already lie the bones of eighty-seven Hohenzollerns, and in future, besides the sovereigns, the great German dead will be placed there.

The building is 341 feet long, as against the 500 feet of St. Paul's, London. The cupola, with the lantern, rises to a height of 325 feet from the pavement, while that of St. Paul's is 365 feet high. The two bell towers at the west end are 211 feet high.

The corner-stone of the cathedral was laid in 1894. The Prussian Diet contributed \$2,500,000 to its erection, but this sufficed only for the actual building. The very elaborate decoration and mosaic work is as yet hardly begun. The organ, with 7,000 tubes, is the largest in the world, except that at Riga. The church is built of yellow sandstone, tho vari-colored marble has been

employed for pillars. The architect is Professor Raschdorff, the style a mingling of Byzantine and Romanesque.

The New York *Times* thinks that the establishment of this cathedral, "under the direct auspices and personal care of the Emperor," comes as near to "marking the establishment of a state church as the exertions of the monarch could bring it." The same paper comments further:

"That would be the conclusion to be drawn from the establishment of the cathedral, even without more explicit explanation. But the pains that have been taken to secure at the opening the attendance of conspicuous representatives of other Protestantism than that of Germany shows that the intention goes much further than the establishment of a Prussian state church, in the sense, at least, of a Prussian court church. It is almost avowedly to make Berlin the Rome of the Protestant world, in so far as the idea of an ecclesiastical center may consist with the right of private judgment as opposed to ecclesiastical control, which is at the very basis of Protestantism. And the establishment of a Protestant cathedral which aims to transcend the limits of any one communion or of any one country seems to involve the establishment, in a manner of speaking, of a Protestant Pope. Dr. Dryander, the Prussian court preacher who preached the opening discourse, did not shrink from this conclusion. On the contrary, he dotted his i's with great explicitness in setting forth 'the Emperor's desire that this building should be the center of Protestantism, and that the German Emperor should in a general sense be the protector of the faith.'

"Without doubt, if there is to be a Protestant Pope, or in so far as there is to be one, the Kaiser fills the bill more nearly than any other earthly potentate. He has more Protestant subjects than any other, excepting the King of England. And the Anglican variety of Protestantism has always been recognized, both by its admirers and its detractors, as a variety suited only for home consumption, or at least for consumption by English-speaking persons imbued with British traditions, and not for exportation. King Edward would hardly be moved to compete with his royal nephew for the headship of the Reformed churches throughout the world. The headship of Continental European Protestantism, at least, naturally devolves upon the German Kaiser, in so far as it devolves upon anybody. We may now see that the necessity under which the Kaiser has felt himself to be of forming and expressing opinions upon such subjects, for example, as biblical criticism, had a special root, in addition to his general necessity of forming and expressing opinions upon all matters of human concern or interest.

"It is very impressive to find such a demonstration of the essential Christian unity of Protestantism as was afforded by the ceremonies of the consecration. It is not fantastic to expect that such a demonstration may have its effect upon the religious evolution of the world."

Roman Catholic opinion is voiced by *The New World* (Chicago) as follows:

"The German Kaiser is a good man and certainly he has so far treated his Catholic subjects with fairness, the Catholic Poles of Posen excepted, but really can not a melancholy note be caught in the midst of this Berlin hallelujah? The Kaiser's own statisticians prove that Protestantism is perishing in Germany. The professors in his great universities so assert and even some of his own preachers so admit. Between the advance of materialism on one side and Catholicism on the other, Lutheranism is being ground to powder. If it were not for the support of the German Catholic party it is questionable if the crown would be on his head to-day. Socialism would be singularly dominant.

"Without a supporting Catholicism what would be the fate of the Kaiser's Protestant St. Peter's? It could not remain. It is envired by a perishing Protestantism, and when the latter dies the great structure must pass to other hands. Whose? It may be those of Socialists temporarily, but eventually the Catholic Church will come into possession. As a far-sighted statesman the Kaiser must foresee this. As to the English and American clergymen who lauded his purpose, why, compliments are easy to give. They knew better while they spoke."

Prof. Francis Brown, of Union Theological Seminary; the Rev. Dr. Prugh, of Grace Reformed Church, Pittsburg; the Rev. J. J. Heischmann, of St. Peter's Evangelical Lutheran German Church, Brooklyn; and the Rev. Dr. Dickie, pastor of the American church in Berlin, represented this country at the consecration ceremonies;

and a telegram of congratulation to the German Emperor and German clergy was signed by Bishop Potter, Bishop E. G. Andrews, President Faunce, President Charles Cuthbert Hall, and other eminent American churchmen.

A FREETHINKER'S TRIBUTE TO THE BIBLE.

M. R. F. J. GOULD, one of the intellectual leaders of the Free-Thought movement in England, confesses himself deeply impressed by "the use of the Bible as a source of imagery for the common people," and declares that, "speaking only from the point of view of literature and culture," he should regret its disappearance. He expresses these sentiments in an article in *The Literary Guide and Rationalist Review* (London), from which we quote further:

"Millions of church-going and chapel-going men and women are shut out from the rich resources of the classics, of general Oriental legend (except in such cases as the 'Arabian Nights'), and from the varied treasures of Teutonic mythology, European folklore, and medieval chronicles and poetry. They have no imaginative reservoir, so to speak, but the Bible. Burns, emancipated as he was from Scottish pietism, caught the influence of Bible imagery in his 'Cotter's Saturday night':

The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint and wailing cry;
Or rapt Isaiah's wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

It seems to me that, when working men and women read the Bible (as many do, or used to do) with veneration and interest, they actually attain, however crudely and inadequately, a sympathetic insight into history. The history they learned at school was too often lifeless and meaningless; but in the Bible they experience a combination of history and moral emotion. This combination was what Carlyle, amid many defects, nobly assisted the British mind to appreciate; but for the bulk of the working classes it is only approached through the medium of the Bible. In the pages of the Bible the peasant and the ill-educated house-mother gain glimpses of a large past—of kings, judges, prophets, patriarchs, poets, heroes, and martyrs; and of glowing landscapes of the East, of pyramids and temples, of the tents of Shem, the rose of Sharon, and the cedars of Lebanon. I should profoundly distrust any rationalistic analysis which was so intent on liberating the proletarian soul from theological bonds that it carelessly left that soul without a popular and easily accessible treasury of poetic reminiscence and metaphor.

"It must be borne in mind that the Bible has only figured in the people's literature for a few centuries. Before the days of Luther and Wycliffe the villager and artisan knew nothing of it except through sermons, ritual, church windows and carvings, and the like. And I fervently trust that the education of the future will supply the people with a far ampler apparatus of fancy and allegorical phrase and picture than either cathedral or Bible presented. Not only is that my hope; it is my expectation. As the literature of the world is revealed to the masses, I am confident there will be gradually constructed a new scheme of legend, anecdote, and maxims which will appeal to the imagination and add beauty to the household words. The scheme will be broader and nobler in expanse and content than that which the Biblical books could furnish. The spirit of Ariel and the magic of Prospero will supersede the tamer and more limited charm of the Pentateuch and the Gospel. I long to see the supersession accomplished. Meanwhile, I simply want to urge that rationalism has only done half its work when it dispossesses theism, and neglects to beckon to the stage the new and grander muse."

THE Union Congregational Church of East Brookfield, Mass., has decided, by a unanimous vote, to unite with the Episcopal Church Diocese of Western Massachusetts. By the Boston *Watchman* (Baptist) this event is viewed as one "of much significance in its indication of a tendency toward a ritualistic worship." The New York *Churchman* (Protestant Episcopal) says: "Congregations in New England have frequently changed their ecclesiastical allegiance; King's chapel in Boston, is a conspicuous instance, and so are many, perhaps most, of the Unitarian churches in Eastern Massachusetts. But this is thought to be the first time in this country that a church body has made such a change with no division among its members."

FOREIGN COMMENT.

THE PROSPECT OF PEACE.

WITH one well-informed section of the European press saying, in almost the words of the *London Outlook*, that "there are signs in plenty that the war will probably not last much longer," and with another equally well-informed section of the same press arguing, as does the *Paris Temps*, that the time has not yet come for even "negotiations" of peace terms, the outlook either way is rendered doubtful for the moment. The Czar means to leave the whole question of peace or war to the Zemski Sobor, according to information reaching the *London Times*, information which it does not wholly accept, however. At any rate, it observes, editorially:

"It is impossible to refuse admiration to such an ingenious way out of the immediate difficulty. The Russian Government, we are told, realize the danger of negotiations which might end in a fiasco. They are not, therefore, very anxious to move on their own account; and a distorted impression has got abroad about the late deliberations at Tsarskoe Selo. On the other hand, they are confronted with an internal crisis of the most serious kind. After quieting down for a little, the troubles have now broken out with renewed vehemence in most of the disturbed centers, and it is quite obvious that the Government must do something. . . . Accordingly the Russian Government have decided to make the concession of summoning the Zemski Sobor. They appear, further, to have hit on the happy thought of avoiding other awkward topics by inviting it to settle the question of war or peace. We do not suppose that the Zemski Sobor will refuse that invitation. But we very much question whether they will 'settle' anything in their deliberations except what has been settled by the Government already. The Zemski Sobor is an archaic body, which seems to possess no positive powers except those of mere assent. Are they any more likely to strike out a line for themselves and enforce it than that Sobor which obediently indorsed the views of Ivan the Terrible on a similar question more than three centuries ago? Probably they are not. But whatever course they take, they will bear the responsibility, while the Government will enjoy the prestige of having consulted the people. It certainly seems the most ingenious device which the Czar's advisers have yet thought out."



GENERAL GLASOFF.

He has been mentioned as a possible Russian Minister of War should Sakharoff resign.

The financial world of London is presumed, for obvious reasons, to have means of finding out not only Russia's intentions regarding peace, but the attitude Japan would adopt if the diplomatists of St. Petersburg really desired to end the war. Nevertheless, the *London Statist*, speaking with practically the authority of the "high finance" of Britain, can only say that for Russia "the wisest course is to make peace as quickly as possible, even tho the terms be extremely hard," and the *London Economist*, unable to make up its mind regarding the outlook, asserts that it is not the duty of the Japanese to make peace, "in the absence of solid securities against that renewal of the struggle for which some Russians frankly aver that any peace must be a preparation." The *Neue Freie Presse* (Vienna) understands that King Edward is interest-

ing himself personally in the question of peace, and the *Indépendance Belge* (Brussels) credits Emperor William with exertions in this direction, both rulers acting in more or less personal capacities as kinsmen of the Czar. Yet King Edward's secretary has informed the *Neues Wiener Tagblatt* that his Majesty "has heard of no peace negotiations," and the *London Mail* thinks "this blunt denial should dispose of a myth invented by interested parties with a political aim," the English daily adding:

"The facts as to the peace negotiations may be briefly stated, and amount to this: that certain proposals were put forward by influential personages in St. Petersburg, as a feeler, to ascertain what Japan would require. It was evident from the first moment that these Russian proposals, which suggested among other things the partition of Manchuria, would never satisfy Tokyo, or meet the reasonable demand of the Japanese for future security. We pointed out, at the date when the Russian terms made their first appearance, that they were entirely unofficial, and that they were not of a nature to meet with acceptance in Japan. At the same time we published in our news column the general outline of the Japanese terms. Japan requires the restitution of Manchuria to China, with proper guaranties, the surrender of Saghalien, and temporarily also of Vladivostok, a limitation of the Russian fleet in the Far East, the surrender of the warships interned at neutral ports, and the payment of an indemnity of £100,000,000 [about \$500,000,000] to cover the cost of the war to Japan. The Russian proposals fell far below this minimum.

"There is no reason why Japan should reduce her terms. Her navy and army are in the strongest possible position."

Were the army of Kuropatkin to cease to exist as an organized



BARON DE NOLKEN,

Head of the Warsaw police, who has been responsible for order in the capital of Russian Poland.



FIRST ADVANCES.

RUSSIAN BEAR (tentatively)—"Ahem!"
—Punch (London).

body, there might be some prospect of peace soon, thinks the *Journal des Débats* (Paris), which deems preposterous the theory that Russia would pay an indemnity, make Vladivostok a free port, cede Southern Manchuria to anybody, or place any of her



LIBERTY ON THE MARCH IN RUSSIA.
—Indiscret (Paris).

Asiatic lines of railway under any other control than her own. "If peace is to be concluded at this juncture—a thing of which everybody would be glad—it can be a matter of an honorable peace only, and not of a humiliating peace."—*Translations made for THE LITERARY DIGEST.*

GREAT BRITAIN, THE UNITED STATES, AND THE ARBITRATION TREATIES.

THE relations between the United States and Great Britain have at this moment attained a phase "where they are best left alone," in the opinion of the organ of England's aristocracy, the *London Morning Post*. The less said about Anglo-American relations, it feels sure, "the better," "where they do not require parading, and where time and the natural course of events may safely be trusted to improve and confirm them." It is, therefore, not at all concerned because an arbitration treaty between Great Britain and the United States happened to be in "the imposing batch" which circumstances led the Senate to "devitalize." It actually sympathizes with the attitude of the United States Senate:

"The Senate is a body rigidly tenacious of its constitutional privileges, and prompt to resent any encroachment upon them. It is clear that any arbitration treaty to be effective must to some extent encroach upon those privileges. If it is to be of any value at all it must automatically refer some questions—they need not be many, nor need they be important—to arbitration. But to do that is to deprive the Senate of part, at any rate, of its most valued prerogatives, and to endow the President with authority to carry a negotiation with a foreign power through all its stages without once consulting the Senate. To ask the American Senate to concur in an arbitration treaty, even one that is modeled on the restricted lines of the Anglo-French treaty, is therefore to ask it to sign away a portion of its rights. To any such surrender we may be quite sure that the Senate will never consent, nor can we blame it for refusing."

This is but one quotation among many which could be given to indicate that England considers an arbitration treaty superfluous. "The Senate in the present case defends its privileges against all the powers impartially," remarks *The Westminster Gazette* (London), "and we need not, therefore, suppose any special hostility to

this country, such as seemed to animate a section of the Senate in the case of the Olney-Paunceforte treaty." "No doubt the Senate thinks itself in the right," adds the *London News*. "Men abusing an absolute power invested in them often do." "The Senators, like members of other bodies with perpetual succession, have duties toward their successors as well as to themselves," observes the *London Times*. "It would not be either wise or becoming for citizens of another country, even of the country from which the United States derive so large a part of the law and custom of their constitution, to pronounce a strong opinion upon the difference between the President and the Senate." "Some people say this is the work of the Irishmen who were determined to upset the Anglo-American treaty," says the *London Speaker*, but its own opinion is that the Senate bears President Roosevelt a grudge "for his threatened attack on the trusts."

AN AGITATION FOR THE PARTITION OF CHINA.

A PLAN for the partition of China is attributed to Berlin by certain London organs which make it their business to warn the English against the diplomacy of Germany. The *London Times* has gone the length of describing Germany as "caught" by Japan in the act of dismembering the dominions of the Son of Heaven. But a new phase has been put upon the subject by the inauguration of a French agitation for the partition of China, behind which, according to rumor, are publicists of responsibility. The noted writer on world politics, Pierre de Coubertin, has an exhaustive study of the subject in the *Paris Figaro*. France, he avers, has everything to gain by the partition of China, and much to lose by the maintenance of her administrative entity in its existing form. The Japanese are, presumably, prepared to seize French Indo-China when "the time is ripe." Furthermore:

"With whom shall we reach an understanding? With Europe, with which our interests are identical. On what basis? There is but one—the partition of China into protectorates with partial occupation. Yesterday that would have been an act of folly. To-day it is safety. To-morrow it may be too late. The Chinese tool may not escape the hands which are striving to seize it. Between white hands and yellow hands, shall we hesitate? The plan, in its large outline, is very clear. It is to approve the Russian descent toward Peking, to allow English penetration along the Yang-tse, to lead the Germans to complete their line of ocean stations by solid establishments on the Chinese coast, to draw thither the Italians, to round out our own empire by an undisputed protectorate over Siam and a serious penetration in Yunnan and Kwang-si, and to give to this collective acquisition by the Old World of a large portion of the Far East the only suitable sanction—a general treaty of guaranties embracing the Dutch possessions and providing for the defense of the general interests a numerous and well-equipped international naval force."

The appearance of this suggestion in the *Figaro* synchronizes with an utterance in the organ of the French Foreign Office, the *Paris Temps*, along similar lines, altho less specific. The coincidence has attracted some attention in one or two London dailies. The *Temps* calls attention to the measures adopted by the Japanese for the extension of "their material and moral influence" in the Far East. They mean to hold Korea permanently. "In China Japanese activity is not less penetrating because it assumes another form." High Chinese officials and grand mandarins are falling under the spell of Tokyo. Some two thousand Chinese students are now studying in Japan. The *Paris* organ sums up:

"If we consider this vast, supple, and varied organization in connection with the movement started by the Indo-Japanese Association to divert Indian women from the teachings of England and to attract them to Japan; if we remember certain journeys, little known but indisputable, undertaken by Japanese missions to the Indies, to Afghanistan, and even as far as Persia, without overlooking Indo-China; if we remember the anxiety recently occasioned the Australians by the growing importance of Japanese

emigration to the southern portion of their territory, one is led, tho one puts aside the theory of the yellow peril in its brutal form of a military menace directed against Europe, to regard as an accomplished fact, becoming daily more worthy of attention, Japan's seizure of the whole of Eastern Asia."

Here is a French utterance from a more or less official source which, it is pointed out in pro-Japanese European dailies, echoes recent pleas in the Berlin *Kreuz Zeitung* and dailies presumed to be inspired by the German Foreign Office. The English view of Japan's position in the Far East continues practically unchanged and is still reflected in the following words from the London *Outlook*:

"Asia has found a leader. An Asiatic nation, armed with a Western constitution, has overthrown the last and greatest of the despotic powers of Europe. Those are two facts staggering in themselves and beyond computation in their ultimate effects. Will there be a simultaneous stirring of those two mighty masses, hitherto inert or cramped—Russia and China? And if so, what may a modernized Russia, really conscious of itself, portend for the world? Still more, what may one look for from a China, not, indeed, fired with Japan's own spirit—that is as impossible as that South America should become like the United States—but developed by Japan's enterprise, awakened by her example, and controlled in policy and destiny by Japanese ambitions?"

But Japan is still far from the goal, says the London *Saturday Review*.

"The tenacity of Russia and the difficulty of inflicting on her really vital blows have always made her the least desirable of adversaries. Frederick the Great discovered this in the Seven Years' War, Napoleon learned it at much greater cost, and there is no reason at all to believe that the experience of the Japanese will be otherwise in the twentieth century. With all their cleverness they have not yet produced a soldier to rival those two masters of the art of war."—*Translation made for THE LITERARY DIGEST.*

THE SECTARIAN UPHEAVAL IN CANADA.

WITH a long speech, in which he hinted that the number of murders, divorces, and lynchings in this country is due to the American public-school system, the Canadian Prime Minister, laid before the Dominion parliament at Ottawa a bill which has caused even the stanch Toronto *Globe*, the chief ministerial organ, to attack the government policy, while the conservative *Tribune* (Winnipeg) declares that "Canada is face to face with a devastating agitation that may do incalculable harm." A resignation from the Laurier ministry was the first consequence of the introduction of the new measure, which requires that sectarian schools shall be subsidized out of public funds in the two big provinces of Saskatchewan and Alberta, soon to be created out of "the northwest territories." The Laurier bill is "an infamy," says the Toronto *Evening Telegram*, which sets forth (in capital type) the following editorial views:

"The Laurier bill of 1905 enables the Roman Catholic Church to claim its per capita share of public taxation and public land for anything which the hierarchy may choose to call a separate school.

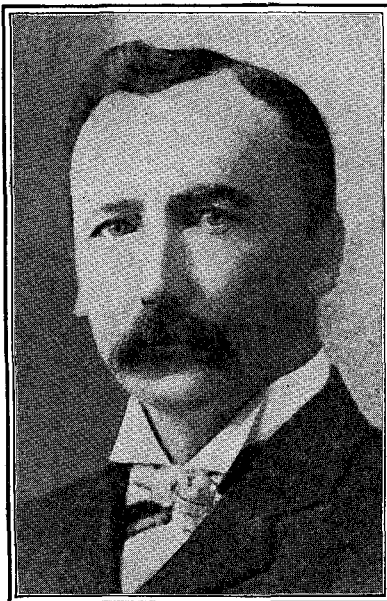
"The school arrangement made in 1875, bad as it was, left the territories with some right to impose standards of efficiency upon every school sharing in public money or public lands.

"The Laurier bill of 1905 leaves the new provinces with no option but to hand over the per capita share of public lands and public money to the Roman Catholic hierarchy.

"The school arrangement made in 1875 left State aid to separate schools conditional upon the efficiency of these schools.

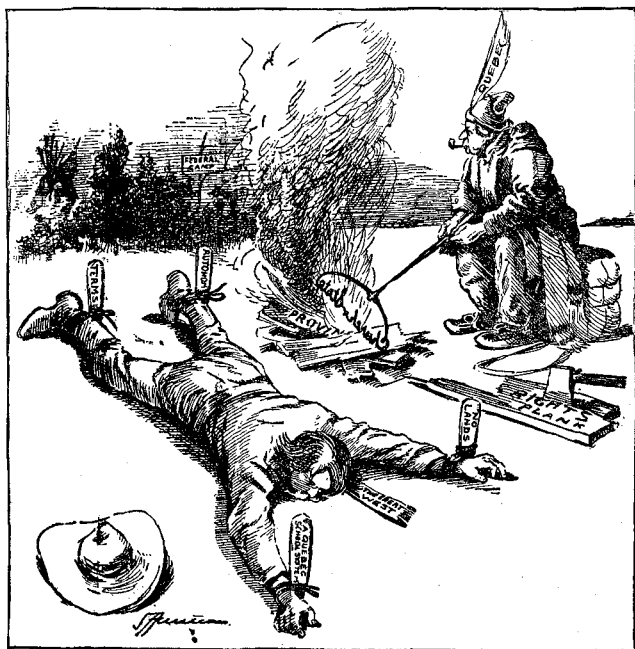
"The Laurier bill of 1905 makes State aid to Roman Catholic schools compulsory, regardless of the efficiency of these schools."

There are grave constitutional objections to the Laurier measure, in the opinion of both the Ottawa *Citizen* and the Toronto *Globe*. "Under the constitution," says the former—and by constitution it means the British North America act of the London Parliament—



CLIFFORD SIFTON.

His recent resignation from the Laurier ministry is connected in the Canadian press with the Dominion Government's bill providing for state aid to sectarian schools in the "new provinces."



STAKED OUT,

And made ready for the Church and State branding iron.

—Toronto World.



A CHANGE IN THE DIRECTION OF THE WIND.

Sunny Ways treacherously fires the prairie in the direction of the Little Red School House—but the wind changes.

—Toronto World.

CARTOONS ON THE SECTARIAN SCHOOL ISSUE IN CANADA.

"the provinces of the Dominion have jurisdiction over their own educational affairs. That means, if it means anything, that the people of the new provinces of Alberta and Saskatchewan have control of the school question within their own boundaries. There is no authority in the British North America act or anywhere else giving the Federal Government the right to usurp that authority." But the *Toronto News* thinks the proposed legislation is not technically a violation of the British North America act, "the constitution of Canada." Yet, it declares, the spirit of that act has been violated in the bill. The *Toronto Globe*, however, says "the provincial rights" of the new provinces would be swept away by the bill. "If the people of Saskatchewan and Alberta want separate schools, let them have them on their own motion and in the way provided by the constitution." This is the point of view from which the press of the northwest territories themselves comments upon the subject. "Leave everything possible to provincial settlement and control," says *The Prairie Witness* (Indian Head). "A great mistake," remarks the *Red Deer* (Alberta) *News*, speaking of the Laurier proposals—"one which from a national standpoint involves a false principle, and which entails upon the coming generation a continuous struggle which wise statesmanship might now render unnecessary." The *Pincher Creek* (Alberta) *Rocky Mountain Echo* thinks the question involved should be left to the people of the new provinces for decision. So does *The Saskatchewan Herald* (Battleford).

The press of Eastern Canada seems, on the whole, somewhat surprised that Sir Wilfrid Laurier, a Liberal Prime Minister, should be advocating sectarian or "separate" schools in the new provinces. "Sir Wilfrid Laurier has swallowed himself," thinks the *Toronto Saturday Night*. "He rolled his past and himself into one large ball and swallowed it with an oratorical gulp." But the *Toronto Star* can not accept such statements of fact and opinion, nor can the *Winnipeg Free Press*. Both are convinced that the people in the proposed new provinces will accept the Laurier autonomy bill without objection. The former remarks:

"There is no getting around the fact that in conceding separate schools in Alberta and Saskatchewan the majority of the people of Canada will be conceding something to a minority. In the same line Ontario concedes something to a Roman Catholic minority, while in Quebec something is conceded to a Protestant minority. It is worth while to reverse the situation and consider it. If the 500,000 inhabitants of the two new provinces were as overwhelmingly Roman Catholic as they are Protestant, and if the promise were that this preponderance would grow greater year by year, would we not as Protestants be as much concerned at this moment about the religious and educational freedom of the Protestant minority as the people of Quebec can possibly be at this moment about their fellow religionists in the West? Put yourself in his place and you will begin to understand."

To which the *Ottawa Free Press* adds:

"Some of the newspapers are talking about provincial rights in the matter of the determination of the educational policy, but they seem to have forgotten that there are no provincial rights.

"When the provinces of Ontario and Quebec entered confederation they were sovereign provinces with rights clearly defined.

"It was some time afterward that the Dominion Parliament obtained by cession and purchase from the Imperial Government and the Hudson Bay Company the sovereignty of these territories. . . .

"The excitement which has been stirred in Toronto over this question is based upon the narrowest sectarian prejudice, and the attempt to raise a provincial rights issue is casuistical and founded upon a misapprehension of the foundations of our institutions.

"The people in the Northwest themselves appear to be perfectly willing to accept the conditions proposed by Sir Wilfrid Laurier.

"As we have already pointed out, the Confederation Act gives ample authority for the course proposed. Section 93 expressly declares that in and for each province the legislature may exclusively make laws in relation to education, subject and according to the following provision: 'Nothing in this act shall prejudicially affect any right or privilege with respect to the denominational

schools which any class of persons have by law in the province at the union.'

"The people of these two provinces have had under the successive acts which have given them territorial rights the enjoyment of separate school privileges.

"They have exercised those rights to the extent of establishing nine Roman Catholic schools and two Protestant schools. They are entitled by equity to the enjoyment of those privileges in the future just as they have been in the past."

The views of the French Canadian organs are in complete harmony with the sentiments expressed by Sir Wilfrid Laurier. The *Montreal Canada* prints assertions in support of the Prime Minister's contention that morality in the United States is lower than Canadian morality as a consequence of the character of the American public school. But the *Toronto Sun* takes the Prime Minister to task for having made such a statement and says:

"Is the standard of public morality (taking the word in its broadest sense) so much higher in Canada than it is across the lines? When this question is raised we are at once pointed to the lynchings in the South. But we must remember the peculiar conditions in the black belt in the southern half of this continent—the constant horror that exists there of white blood with its pride of ancestry being lost in the black flood which surges around. To bring a superior race in contact with an inferior one, even when the supremacy of the former is unquestioned, is to incur a grave danger. . . .

"The divorce evil? It is true we have not so many divorces, in proportion to population, as there are in the United States. But this is largely owing to the cost of proceedings in this country. In order to escape that cost quite a number of Canadians have sought relief in United States courts. That our great cities are not free of the vices which are an accompaniment of the divorce evil is known to all familiar with the circumstances. On the other hand, some of our men who have traveled over a large part of the United States on agricultural educational work, and have thus come in contact with the real people across the border, will bear testimony to the fact that the average of morality is quite as high in rural New York, Michigan, and other Northern States as it is in rural Ontario.

"It is true, violent crimes are more numerous there than here, but in the ten years ending with 1900 nearly 2,000,000 immigrants arrived in the United States from Italy, Russia, Poland, and Austro-Hungary, and the bulk of these congregated in the cities and mining centers. As our immigration from the same sources increases crimes of violence will increase here, too.

"So far as political morality is concerned we have not much to gain by comparison."

This and other criticisms are based upon what Sir Wilfrid Laurier said regarding the superiority he discerns in Canadian morality to morality in the United States, a superiority attributed by the Prime Minister to the sectarian educational system of the Dominion. His words, says the *Winnipeg Telegram*, were in part:

"Little attention was given, up to the last few years, to the materials which were introduced into the republic; little regard was paid among themselves to the observance of the law, and it is not a slander upon our neighbors—for, indeed, the fact is admitted in their current literature—that frontier civilization is a by-word for lawlessness. We have proceeded upon different methods. . . .

"We live in the confederation of the seven provinces which constitute our nation to-day where, by the will and tolerance of the people, in every school Christian morals and Christian dogmas are taught to the youth of the country; and we live by the side of a country, a great nation, a nation for which I have the greatest admiration, but whose example I do not take in everything, in the schools of which these morals and these dogmas are not taught, for fear that dogmas might be taught in which all do not believe. When I compare these two countries; when I compare Canada with the United States; when I compare the status of the two nations; when I think upon their future; when I observe the social conditions of the civil society in each of them; when I observe in this country of ours a total absence of lynchings and an almost total absence of divorces and murders, for my part I thank heaven that we are living in a country where the young children of the land are taught Christian morals."

NOTABLE BOOKS OF THE DAY.

THE UNCRITICAL BIOGRAPHY OF A CRITIC.

THEODORE WATTS-DUNTON, POET, NOVELIST, CRITIC. By James Douglas. Cloth, pp. xiv, 481. Price, \$3.50 net. John Lane.

MR. WATTS-DUNTON is one of the best contemporary critics in England. He has especially distinguished himself by articles on poetry, in *The Athenæum* and in the "Encyclopedia Britannica," which have distinctly advanced our knowledge of the technique of the poet's art. Besides this, he has written poems of some distinction in the Gypsy dialect and a few sonnets of a mystic character, but ranking high. In addition to all this, Mr. Watts-Dunton has had considerable success with his novel "Aylwin," the faults of construction of which were redeemed by a certain romantic coloring, and by an intimate glance at the rich personality of Dante Gabriel Rossetti. Mr. Watts-Dunton has been the intimate friend of Rossetti and Swinburne for thirty years, and he has known all the eminent personages of English letters during that period.

All this, however, scarcely deserves what may be termed a contemporary biography, and certainly not one couched in the adulatory tones indulged in by Mr. Douglas. He attempts to leave the impression that no critic since Coleridge has shown so much insight into English literature, no poet since Rossetti has written such poetry, no novelist since Thackeray has written such a novel as "Aylwin." In a certain sense this latter statement is true, but scarcely in the sense that Mr. Douglas means. Besides the deserved encomiums on Mr. Watts-Dunton's criticisms, the author lavishes a wealth of praise on the rest of Mr. Watts-Dunton's work which ought to make that gentleman himself somewhat embarrassed. Yet there are indications that the latter has supplied much of the material. Many of the anecdotes are so intimate that they can only have been communicated by Mr. Watts-Dunton himself, and the selections from his criticisms are often of such personal insight that they can only have been suggested by their author. Altogether, we can scarcely acquit Mr. Watts-Dunton of participation in the literary indiscretion committed by Mr. Douglas.

The book is, however, in a measure, redeemed for lovers of literature by excellent illustrations, which will be of value in future years for the students of Mr. Swinburne's and Mr. Rossetti's art; and for those who are interested in the similar but inferior work of Mr. Watts-Dunton, the book supplies an ample anthology of his work both in prose and verse. It would have been better if there had been more prose criticism, in which Mr. Watts-Dunton excels, and less gush, in which Mr. Douglas has proved himself too facile.

A MISSIONARY CONTRIBUTION TO SCIENCE.

FETICHISM IN WEST AFRICA. By Robert Hamill Nassau. Cloth, 389 pp. Price, \$2.50 net. Charles Scribner's Sons.

THE services of missionaries to science, and particularly to the advancement of ethnological knowledge, have long been gratefully recognized. From the scientific standpoint, no man is so happily situated among savage peoples as the tactful and observant missionary. In his position of spiritual and temporal adviser he comes, in the passage of time, to enjoy the confidence of those to whom he ministers, and out of this confidence should be able, where others would fail, to fathom the mysterious workings of the barbaric mind and heart. When he is quick to appreciate the value of these revelations and enjoys leisure to formulate the fruits of his study, a contribution of no small importance to science is the result. Such a contribution is Dr. Robert Hamill Nassau's "Fetichism in West Africa."

For upward of forty years Dr. Nassau has labored as a missionary in French Congoland; has made an intimate study of the religion, traditions, customs, and characteristics of the tribesmen; has, for comparative purposes, read widely concerning the peoples of other parts of Africa, and now, from a rich storehouse of memory and memoranda, links his observations together in the form of a well-written monograph. Scientists may take issue with some of his conclusions, as with certain of his theories, especially that in regard to the religion of primitive man, but there can be no question of the intrinsic value to science of the facts presented by him.

The spirit in which he has prosecuted his task is well expressed by his statement: "I did not think it reasonable to dismiss curtly as absurd the cherished sentiments of so large a portion of the human race. I asked myself: Is there no logical ground for the existence of these sentiments, no philosophy behind all these beliefs?" At the outset of his mission he was impressed by the essentially religious aspect of all phases of African life—"the particular exponent of religious worship, the fetich," governing the arrangement of all social relations. He found, as he informs us with a wealth of detail, fetiches for everything—for hunting, fishing, planting, making war, trading, traveling, loving, marrying, and dying. But in all this he perceived more than mere superstition and folly; he descried a strange admixture of the true and the false, and it is largely for the purpose of assisting the missionary to attain the best results through appreciating that in the native African

which may wisely be cultivated and that which should tactfully be extirpated that this book has been written.

With Dr. Nassau it is a basic contention that the African, however degraded, has some idea of the existence of God, and that religion is a universal feature of savage life. Wherever he went he found that the most unenlightened had a name for the Supreme Being, the "One-Who-Made-Us"; but in the conception of the quality of his supremacy the natives greatly differed. As Dr. J. L. Wilson has said: "The prevailing notion seems to be that God, after having made the world and filled it with inhabitants, retired to some remote corner of the universe, and has allowed the affairs of the world to come under the control of evil spirits; and hence the only religious worship that is ever performed is directed to these spirits, the object of which is to court their favor or ward off the evil effects of their displeasure." Here we see the germs of the animism and fetichism that Dr. Nassau encountered on every hand. To those among whom he worked, the air, caves, rocks, and forests were peopled with spirits, among which the souls of the dead largely predominated. This, as Dr. Nassau points out, implies a belief in a future life. In regard to the nature of the soul itself, however, he found a conflict of testimony, one, two, three, and even four souls being accredited to the individual according to the "school" of native thought. On the other hand, all "schools" agree as to the tremendous influence that may be exerted on body and soul alike by "witchcraft." And thus it comes about that magic is as the breath of life to the untutored African.

A large portion of the book is devoted to an exposition of the lengths to which this belief in magic impels the natives. Throughout the territory traversed by Dr. Nassau he found "Witchcraft Companies" and other secret fetichistic societies, terrorizing entire communities and productive of great social and economic ills. One of the longest chapters is given over to a summing up of the practical effects of fetichism as a whole, and the work is brought to a close with a most entertaining and suggestive collection of folk-lore tales, of high value to the student. Indeed, the scientific interest is so obvious that it is surprising the publishers have not seen fit to provide an index.

JAPANESE LIFE—AN ALL-AROUND VIEW.

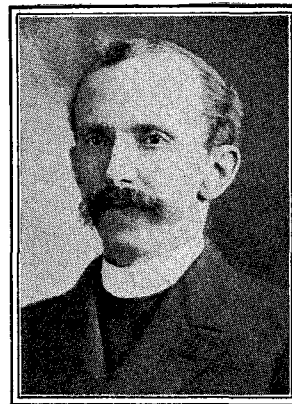
JAPANESE LIFE IN TOWN AND COUNTRY. By George William Knox. Cloth, 267 pp. Price, \$1.20 net. G. P. Putnam's Sons.

BOOKS on all things Japanese—history, art, religion, modern life and military exploits—some more, and others less informing, have rolled off the presses, until the conscientious reader of all the new books may fairly be said to be jappanned. "Japanese Life in Town and Country" has not the value of Mr. Okakura Kaduzo's studies of the sources of Japanese inspirations, or the fascination of the delicate interpretative essays of Lafcadio Hearn, or the statistical weight of "The Russo-Japanese Conflict"; but it gives, in spite of faults, an excellent, all-around survey of the different phases of history and life in the land of cherry-blossoms and chrysanthemums. It gives, moreover, a clear idea of how this apparently sudden modern revolution was made possible by the naturally receptive mind of the Japanese, their ability for reorganization, and their long feudal training.

The vague and unsatisfactory portion of the book, strangely enough, is that which treats of religion. Fewer quotations and a clearer manner of presentment would have made the chapters on Buddhism and Confucianism more tangible and more readable. For this, Professor Knox, in part, atones by translating a delightful sermon for "ladies and children," which holds the popular ethical teachings of the early nineteenth century in a nutshell. It is wholly irresistible with its foreign wording and its quaint parables, and sounds strangely familiar, an alien echo of Sunday mornings in other parts of the world. After dwelling on the past for the interpretation of the present, Professor Knox takes up modern life in its many aspects and activities, and finds the *samurai* of New Japan so full of energy and inquisitiveness that even an ordinary conversation with a foreigner seems to resolve itself into a game of Twenty Questions.

Much has been said of the unreliability of the Japanese in commercial transactions. It has been the basis of more than one indignant denunciation. Professor Knox acknowledges it as the greatest national danger and disgrace, but pleads extenuating circumstances in the forced growth of commercialism and the slow changing of the Japanese attitude toward it as follows:

"There is such a thing as trade," said an old *samurai* to his pupil, 'see that you know nothing of it, for trade is the only game in which the winner is disgraced.' In a thoroughgoing feudal society, where personal gain was excluded, where men were to receive their daily portions



GEORGE WILLIAM KNOX.

and therewith to be content, the man who sought gain was outside the pale of respectability. Merchants there must be, as there must be scavengers, but both are to be avoided and despised. With such a name it is not surprising that the merchants came to deserve it."

Whether Japan can hold the position she has so gallantly gained, Professor Knox does not argue, except in so far as to say that "the achievements of the present are the promise of the future." Professor Knox has had the unusual experience of fifteen years' intimacy with Japanese thought and life. His judgment is generous, and his observation keen. It is a pity that with so much interesting material his book has apparently been hurried in preparation. Besides a cut and dried quality, almost inevitable because of the limitations of a series, there are faults of arrangement and a clumsiness of phraseology that a little more time and care would have prevented.

A MYSTERIOUS DISAPPEARANCE.

THE MILLIONAIRE BABY. By Anna Katherine Green. Illustrated. Cloth, 358 pp. Price, \$1.50. The Bobbs-Merrill Company.

TO "Sherlock Holmes" and to "Raffles" more than to any other influence the renaissance of the detective story, which had rather fallen into disrepute, may be attributed. Of this kind of story, it is almost needless to say, is "The Millionaire Baby." Starting with the disappearance of the only daughter of a family conspicuous for wealth and social position, the story follows the fortunes of a young detective, the head of a private agency, who is trying to recoup his financial losses and to restore his prestige, dimmed by recent failure, by the return of the missing child unharmed. The author has been clever in the selection of her *locale*, an extensive and somewhat isolated estate on the east bank of the Hudson; in the delineation of her characters, and in the atmosphere with which she has surrounded the action—one of hereditary influences and psycho-physical phantasmagoria. But she has not been clever enough to avoid that favorite expedient, which grows a little tiresome, whereby the regular police authorities are made to adopt absurd theories in dealing with the mystery under investigation.

Philo Ocumpaugh, the millionaire, is in Europe when the disappearance of little Gwendolen throws his wife into a state of feverish excitement that causes her friends to fear for her sanity. He cables to the United States directing that the sum of \$50,000 be offered for the return of the child unhurt. This draws to the Ocumpaugh estate sleuths from every part of the country, among them the detective Trevitt, who is made the mouthpiece of the author. Mrs. Ocumpaugh, who is young and beautiful, becomes in her natural grief an object of universal solicitude. Even more appealing and scarcely less beautiful is Mrs. Carew, her near neighbor and close friend. Certainly Mrs. Carew is drawn in attractive colors, and from the first her devotion to the missing child is undoubted. The reader can not but feel, however, that many of her actions are insincere and that she is guiltily complicated in the abduction, if abduction it is.

The story abounds in episodes which are thrilling and well recounted. One of the best of these describes a midnight visit to the tumble-down retreat of a fanatical old doctor, in Yonkers; another describes a stealthy search by Trevitt and Mrs. Carew of a dilapidated, haunted pavilion on the Ocumpaugh grounds—the center of the mystery and an object of superstitious dread. By far the best bit in the whole book is the secret history of this pavilion, which later in the night of the search Mrs. Carew relates to the detective. The story, nevertheless, should not be characterized as episodic. It is well and closely constructed, and the development is continuous. The denouement is as satisfactory as it is unexpected. The author, by the way, has not made the most of her opportunities for an accompanying love-story.

A REMARKABLE CHARACTER.

MEMORIALS OF EDWARD BURNE-JONES. By G. B-J. Cloth, 2 vols., pp. xii. + 399; ix + 372. Price, \$6.00 net. The Macmillan Company.

LADY BURNE-JONES has performed a notable achievement in this account of the life and character of her distinguished husband, the late Edward Burne-Jones, the most prolific and influential of the group of painters known as the Pre-Raphaelites. She does not attempt in the slightest to deal with the painter, but she succeeds in portraying the man. No more intimate account of a man's life and character has been given of recent years to the English reading public. With no loss of dignity, the smallest domestic details are related to throw light upon Sir Edward's character, and for once the public is treated as if it were an old friend of the family. Nothing pertinent is omitted which could make us realize what kind of man it was who produced those visions of beauty which many think to be the supreme achievement of English art. We learn on what exiguous means he started life, how full of fun and frolic the early days of struggle were, the earnest spirit of far-reaching aims which underlay the fun, the common sense and uncommon industry which went with the high aims of the artist and his friends.

For this book deals not alone with Burne-Jones himself, but with the set who from Birmingham went down to Oxford about 1850, most of them intending to join the church, and the majority of them ultimately

adopting a life of art. Edward Burne-Jones and William Morris were the two stars of the system, and its sun was Dante Gabriel Rossetti, and the present book is almost as valuable for the light it throws upon Rossetti and Morris as for the revelations it gives of Burne-Jones. All the world knows how the set founded a furnishing establishment which ultimately revolutionized the decorative taste of the whole Anglo-Saxon world. That was mainly Morris's work, but Burne-Jones was a member of the firm, and the two friends were so closely connected that it would be difficult to separate their art activities.

It was a strenuous life that is depicted in these pages. Throughout his career Burne-Jones was hampered by weak health, but the enormous output of his pencil shows how courageously he fought against it. Yet his career was brightened by the friendship of the best men of his time, and interesting glimpses are accordingly caught of Carlyle and Gladstone, George Eliot and Paderewski, Alma-Tadema and Lord Leighton. Above all, Ruskin makes his appearance in the early part of the career as an inspiration and influence.

Lady Burne-Jones, however, has not in any way overloaded pages with extraneous matter relating to other personalities, except in so far as they throw light on her husband's character. Few books of biography keep so close to their object as this. No one can read it through without coming quite close to one of the most attractive personalities of the nineteenth century.

THE REVIVAL OF METAPHYSICS.

ELEMENTS OF METAPHYSICS. By A. E. Taylor. Cloth, pp. xvi + 419. Price, \$3.00. The Macmillan Company.

A SYSTEM OF METAPHYSICS. By George Stuart Fullerton. Cloth, 627 pp. Price, \$4.00. The Macmillan Company.

PERHAPS one of the most remarkable signs of contemporary thought is the revived interest in metaphysics. Owing in large measure to the influence of David Hume, the educated English public have consistently refused even to consider those problems of existence which have troubled humanity from the time when it first began to think. But of recent years quite a remarkable reaction has taken place in this regard, and under the influence of men like F. H. Bradley, T. H. Green, and to some extent Shadworth Hodgson, a whole school of philosophers have arisen in England who display a remarkable unanimity in the results they reach about the ultimate realities. In particular the series of Gifford lectures has produced such works as Professor Ward's "Naturalism and Agnosticism," and Professor Royce's "World and the Individual." At the same time the principles of mathematics have been engaging deep attention at Cambridge, England, and Johns Hopkins University, with the result that far-reaching views have been enunciated with regard to numerical infiniteness which are not without their influence on metaphysical problems.

Professor Taylor's work is an admirable introduction into the new thought. He is in large measure a follower of Mr. F. H. Bradley, but has also been touched with influence from Professors Ward and Royce, and he has made a very stimulating attempt to summarize some of the teachings of these three writers. In particular he has grasped the significance of the new psychology, which regards conation or willing as the central fact of mental life, and thus evades many of the difficulties that the older style of psychology caused in its application to metaphysics.

He poses the metaphysical problem in the form given to it by his master, Mr. Bradley, the title of whose chief work, "Appearance and Reality," might almost have served for that of Professor Taylor. One can not help surmising that both thinkers have made the fundamental confusion of identifying the real in itself with the real for some interested person. By confining it to the latter meaning they obtain an idealism which is systematic and attractive, but, one can not help thinking, cuts off much of the reality of the world. The striking point, however, about Professor Taylor's work is the use he makes of teleological conceptions. While the old argument from design is being given up, a new one has rapidly been adopted by the new thought which can not fail to have a most important influence on the future of theology.

Professor Fullerton's work, on the other hand, while taking some account of the new thought, is mostly antagonistic to it. He calls his book a system of metaphysics, but it is one of the most unsystematic works of the kind we have come across. Nearly half of it is devoted rather to psychology than to metaphysics, and somewhat antiquated psychology at that. Yet he has obviously read much, and thought considerably on the problems which he discusses. His mind is an acute one, and his comments on Clifford's celebrated mind-stuff theory and on Professor Royce's novel proof for the existence of God, are keen and in many ways conclusive. But the whole book leaves a very indefinite impression and can scarcely be recommended either to those who feel tempted to commence this fascinating subject or to those who have already ventured more deeply into it.

As a matter of fact, the metaphysician deals with the most permanent interests of mankind and the true realities of existence, but he generally does so in such a technical manner that most people who admire philosophical poetry which deals with the same problems are repelled by the arid technicalities of metaphysics. Even Professor Taylor's book is not written so that they who desire to run as they read can peruse it with any clear understanding.

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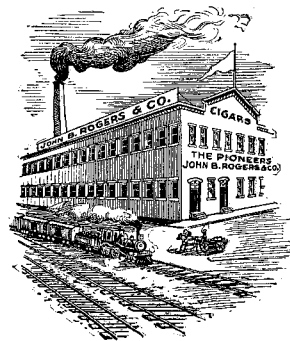
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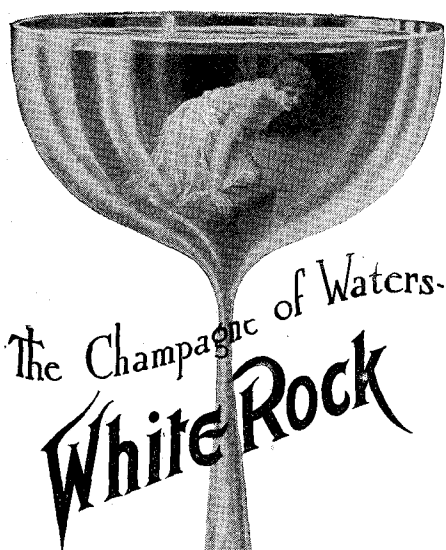
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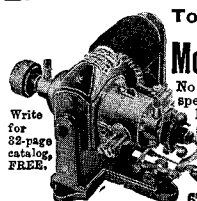
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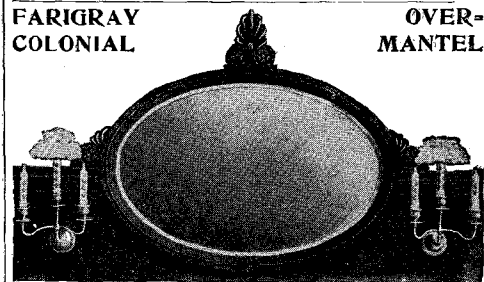


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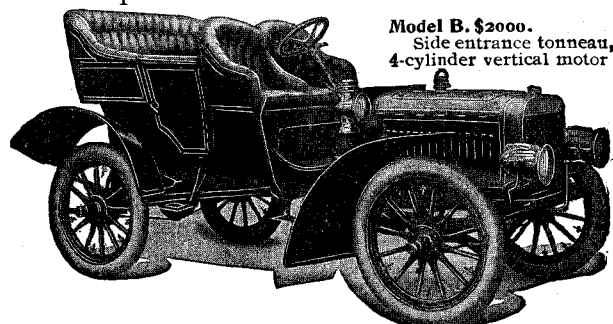
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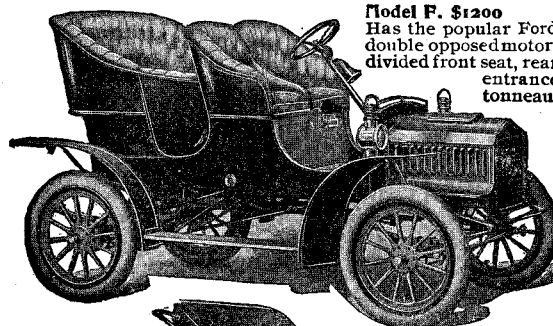
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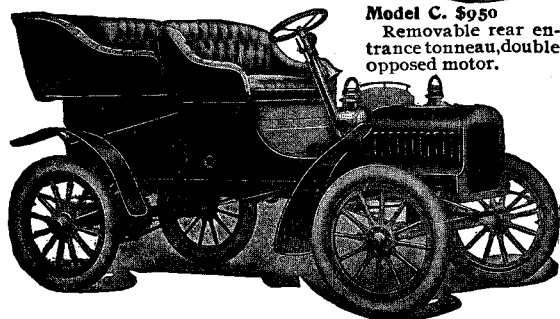
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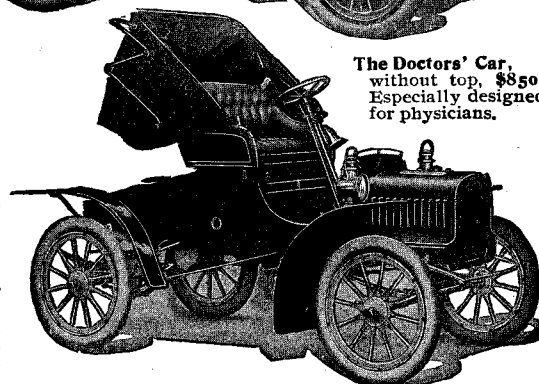
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CURRENT POETRY.

The Broken Glass.

By JOHN WHITE CHADWICK.

When it was whole, across this mirror fine
What images of strength and beauty passed!
Here was the loveliness of woman glased,
Of children, too, and, only less divine,
The forms of rocks and trees, the glorious shine
Of suns and stars, and, wondrously amassed,
The journeying clouds; beneath them, ocean's vast
Illimitable surge of restless brine.

'Tis shattered now, and all these things and more—
Great thoughts, imaginations strong and free—
Are in this glass reflected brokenly;
Crazed is the dance upon that polished floor.
Poor useless frame that held this sacred trust,
Too soon thou canst not crumble into dust!

—From *Scribner's Magazine*.

The Watcher.

By FANNY KEMBLE JOHNSON.

Three of the night, when men are still,
You hear the Silence creeping down—
All day it crouches on the hill
And looks toward the town.

But only at the dead of night
It dares to leave its dark retreat
And like an evil, untamed thing
Invade the vacant street.

The thousand sleep and do not hear,
Sleep sound, sleep deep, and never know
How hours long throughout the town
It paces to and fro.

Or lies at ease with large bright eyes
Fixed full upon my window square,

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For sometimes, sickened of surmise,
I rise and find it there.

I shudder, but I surely know
Some day when fires of Dawn are lit
To drive it backward to the hill,
That I shall follow it.

And let it lead me where the pines
Cast shadows that shall never shift.
For any sun, and leave me lost
Where shadows never lift.

—From *Harper's Magazine*.

The Real Autocrat.

Lines written after seeing a photograph of the infant
Czarevitch in his mother's arms.

By EDWARD J. WHEELER.

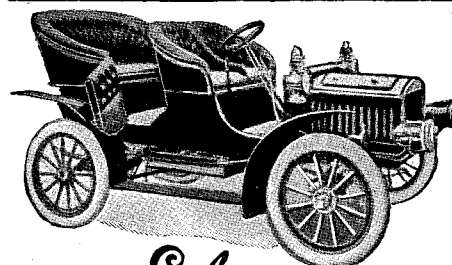
What tho a mighty empire reels and rocks,
And Revolution lifts his gory hand!
Complacent still amid the earthquake shocks,
One monarch on a throne unshaken stands.

Tho all the glittering social fabric fall,
Burying alike the evil and the good,
One precious thing shall rise amid it all—
The autocracy divine of Babyhood.

For it is founded on the sacred right
Of utter helplessness; more potent far
Its mute appeal than, in their serried might,
Are all the massed battalions of the Czar.

All else might fall to dust or rise in smoke,
Yet this, emergent and inviolate,
Beauty and order would again evoke,
Restore the temples and rebuild the state.

AN IMPULSE EVERY REVOLUTION!



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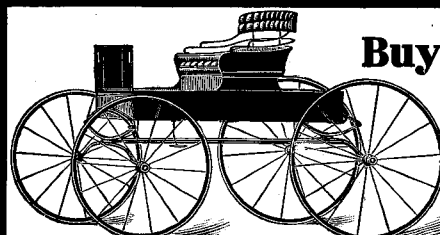
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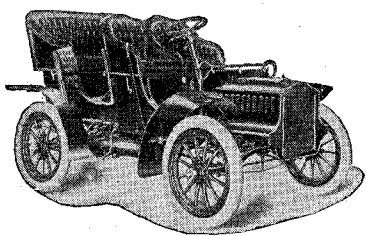
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PERSONALS.

Founder of the Stanford University.—The death of Mrs. Stanford leads a correspondent of the New York *Tribune* to give some new facts relating to the origin of Leland Stanford, Jr., University. He writes:

"Early one morning, in 1884, the chaplain of the American Church in Florence, Italy, was called to the Hôtel de la Paix, in that city, by a message that stated Mr. Stanford's son had just died and that Mr. and Mrs. Stanford would very much like to see him.

"He went at once and was taken into a darkened chamber, where the young man's body had been temporarily arranged. There he had prayers, Mr. and Mrs. Stanford and the former's secretary being present.

"When he had finished, Mr. Stanford, who, tho a strong man, seemed stunned, said to the chaplain: 'I have just had a very strange experience, and if you will be kind enough to come into the next room I would like to tell you about it, and ask your advice.' As they were about to enter he paused a moment and said: 'Would you object to my asking my wife to come, too?' The chaplain, of course, said he would not, so the three entered the room, and as soon as the door was closed and all were seated Mr. Stanford said: 'Just after my son died I sank into a chair and for a time became unconscious. While I was in this state my son, who seemed to be standing just beside me, said: "Father, I want you to build a university for the benefit of poor young men, so that they can have the same advantages the rich have." After that he left me. Now, tell me what you think of that, and do you think I ought to do it?' This question was addressed to the chaplain, who, with Mrs. Stanford, had been listening intently.

"The chaplain replied: 'It seems to me more important what you think about it; that is, are you in sympathy with the idea, and is it in your power to carry it out?' 'Yes,' said Mr. Stanford, 'I do think it would be a good thing, and we have no one to leave our money to now.'

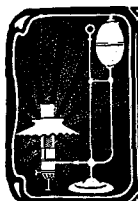
"'Why not do it, then?' asked the chaplain, 'for it would be a fine and noble life work for you, as well as a fitting memorial to your son.'

"'I will, and I want you to come and advise me what to do and how to do it.' For this the chaplain was unprepared, and he tried to explain that his relations to his work in Florence were of such a nature as to make an acceptance impossible. Mr. Stanford, apparently thinking it was a financial matter, offered to pay all debts or claims, and asked the chaplain what salary he would come for, offering him various sums as high as \$50,000, after which he wished him to state what sum would induce him to go. Nor could he seem to realize that it was not a question of money, or that the chaplain would gladly go with him without any salary, being financially independent himself, if he felt free to do so, as he was deeply interested in this project which had been so unusually and so unexpectedly introduced.

"The conversation then turned upon a memorial marble group of the parents and son, with the latter as the central figure, after which Mr. Stanford made a final effort to persuade the chaplain to accompany him, and when they parted his manner was that of a man who was at a loss to understand what sort of a person it could be that could not be hired if the offer was big enough. He seemed amazed and perhaps a trifle disgusted, but it did him good, for it diverted his thought in some measure from the blow he had just received.

"It was in this way that the idea of the Leland Stanford, Jr., University originated."

How Roosevelt Became a Ranchman.—A. T. Packard, writing in *The Saturday Evening Post* (Philadelphia), tells how Mr. Roosevelt made his first step into ranch life. It was in 1882 that he visited the



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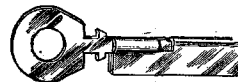
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frontier town of Medora, Dak., to arrange with the Chimney Butte outfit to take him on a buffalo hunt. The story continues:

In the course of the evening, after the theme of buffalo hunting had been worn threadbare, the talk somehow turned to ranching. Of course, the boys warmed to this subject right away, for they were practical cattlemen. More than this, they were sound and level-headed business men and had a shrewd realization of the great profits to be made in ranching. As I remember it, the young ranchmen did not know that their visitor was in command of what, in those days, was considered an independent fortune, and that he could draw his check for an amount sufficient to acquire almost any average outfit in that part of the great northern cattle range. But, at any rate, their hearts were in their theme, and they must have talked most convincingly, for Roosevelt listened intently to all that was said, considered their statements carefully, and repeatedly interrupted to ask questions and to offer comments.

Almost the last thing before they turned into their bunks that night Roosevelt asked them how much money would be required to start a ranch in the right shape, so that it would have every reasonable chance for success. They told him that the first two or three years would "spoil the looks of \$45,000."

"And how much of that sum would be needed in spot cash, at the outset?"

"Ten thousand dollars would start the game all right," responded Merrifield.

With that the subject was dropped until they all lined up at the breakfast-table in the morning. Of course, the boys thought that their guest had probably forgotten all about the brilliant prospects of the ranching business as they had painted them to him the evening before. Buffalo hunting was all they expected him to think of for the remainder of the day. But right there was where he sprung a real Roosevelt surprise on them.

Suddenly looking up from his plate of breakfast bacon, he said: "Boys, I've been thinking about that ranching proposition, and I'll go into it with you. If you are agreed I'll draw my check right now for the \$10,000."

The boys were all too much astonished to do more than nod their heads in assent; but that was all that was necessary, for Roosevelt drew his checkbook from his pocket and made his word good without rising from the table.

Then they started out on their buffalo hunt, and I do not doubt that the President now looks back on his ride at the heels of the shaggy herd that day as one of the rarest and most interesting of his experiences as a sportsman.

He remained in the Bad Lands only a short time, returning after a few days to take up the strenuous life of civilization as it is lived in New York. If he expected soon to get back to the ranch, as no doubt he did, he was disappointed, for before he could do so the time had arrived for him to complete his investment. This he did by sending his ranch partners a draft for \$35,000.

In order to realize how quickly President Roosevelt forms his judgments of men, and how completely he trusts those judgments after he has once formed them, let me emphasize the fact that it required only one evening's conversation with entire strangers to bring him to the determination to place in their hands an investment of \$45,000, \$10,000 of that amount to be paid on the spot; that he did not ask them for security



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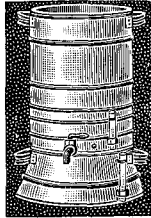
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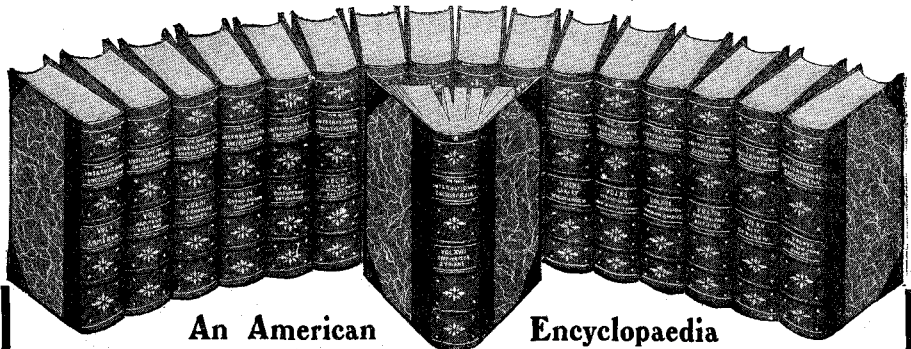
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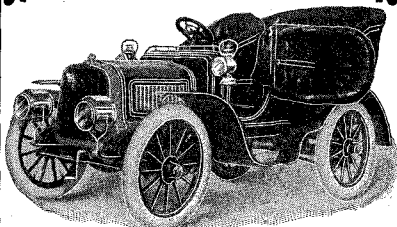
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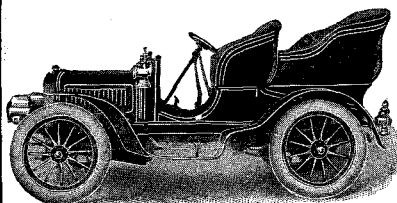
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Current Events.

Foreign.

RUSO-JAPANESE WAR.

March 4.—Kuropatkin reports that the left wing of his army has been broken, and that the Japanese are preparing to crumple up its right, and are threatening the line of retreat. Oyama's plan is believed to be to break the Russian flanks, encircle the Russians, and deal a final crushing blow at the centre.

March 6.—Despatches say that the Japanese enveloping movement has been successful, and that scouts of Kuroki's and Nogi's armies have met north of Tie Pass. An attack along the entire Japanese line is said to be in progress while the battle rages in a great arc around Mukden.

March 8.—Reports from the front indicate that Kuropatkin has been defeated and has abandoned his positions south of Mukden. The Japanese are now attacking Mukden from all sides, and Kuropatkin is expected to retreat from that city to Tie-Ling. Paris hears that the Russian fleet under Rozhdestvensky has left Madagascar waters, bound for home.

March 9.—Oyama reports that the railway between Mukden and Tie-Ling has been cut, and that fighting continues north and northwest of Mukden. A despatch from New-Chwang says that 80,000 Russians are surrounded at Tie Pass. It is reported that the Russian Ambassador in London has paid \$325,000 indemnity to the Hull trawlers who were fired on by the Baltic fleet.

March 10.—Mukden and Fu-Shun are in the hands of the Japanese; immense quantities of stores, guns, and ammunition are captured by Oyama, who reports that the Japanese enveloping movement has been entirely successful. Kuropatkin reports that he is surrounded, but the Russian War Office officials think he may try to fight his way through to safety.

RUSSIA.

March 4.—The Czar's rescript regarding an elective assembly is well received by the Russian people. Disturbances continue throughout Russia, especially in Poland.

March 9.—The news of the defeat of the Russians in Manchuria is received with rejoicing in Poland and also in St. Petersburg. Peasant risings, accompanied with great destruction of property, are reported from the Baltic provinces.

March 10.—Count Tolstoy, in a letter to the London Times, says all governments are evil; he advises

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liberalism, and says that reforms must be accomplished by the moral uplifting of the individual.

OTHER FOREIGN NEWS.

March 4.—The German Government is reported to be sounding Washington as to the prospect of an arbitration treaty with the United States.

March 6.—Mr. Wyndham, Chief Secretary for Ireland in the British Ministry, resigns because of the recent Parliamentary controversy over Ireland.

March 7.—A motion in the House of Commons calling for remedial measures in regard to evicted tenants in Ireland is defeated by a vote of 220 to 182.

Domestic.

CONGRESS.

March 4.—The Fifty-eighth Congress is brought to a close with the usual formalities in both houses.

March 6.—*Senate*: The special session called by President Roosevelt is begun. A message is received from the President urging the ratification of the Santo Domingo treaty. Nominations of Cabinet members, ambassadors, and ministers are presented. Ex-Senator Cockrell, of Missouri, is appointed Interstate Commerce Commissioner.

March 8.—*Senate*: The diplomatic and consular appointments made by the President are confirmed; the Foreign Relations Committee amends the Dominican treaty.

March 9.—*Senate*: The Foreign Relations Committee orders a favorable report on the Dominican treaty.

March 10.—*Senate*: Funeral services for Senator Bate are held in the Senate Chamber. The Senators, it is said, will fight the confirmation of the negro, Anderson, who was appointed Collector of Internal Revenue at New York.

OTHER DOMESTIC NEWS.

March 4.—President Roosevelt and Vice-President Fairbanks are inaugurated at the Capitol at Washington.

March 5.—Commissioner of Corporations Garfield announces that he has begun the inquiry into the methods of the Standard Oil Company.

Secretary Taft's visit to the Philippines in July, it is said, may involve a change in the Government's policy looking to a larger measure of self-government of the islands.

March 6.—A Republican State Senator of Colorado declares that \$1,500 had been offered to him to vote for Governor Adams in the Governorship contest.

March 7.—Mr. Cortelyou takes up the duties as Postmaster-General; he announces his intention of resigning the Chairmanship of the Republican National Committee.

A strike on the two principal transit systems of New York causes great inconvenience to more than a million people in the metropolis.

March 8.—President Roosevelt intends to make radical changes in the membership of the Panama Canal Commission.

March 9.—Senator William B. Bate, of Tennessee, dies in Washington from pneumonia resulting from a cold caught on inauguration day.

Proved His Teacher Wrong.—Little Willie's father found his youthful son holding up one of his rabbits by the ears and saying to him: "How much is seven times seven, now?"

"Bah," the father heard the boy say, "I knew you couldn't. Here's another one: Six times six is how much?"

"Why, Willie, what in the world are you doing with your rabbit?" asked the father.

Willie threw the rabbit down with disgust. "I knew our teacher was lying to us," was all he said.

"Why, how?" asked his father.

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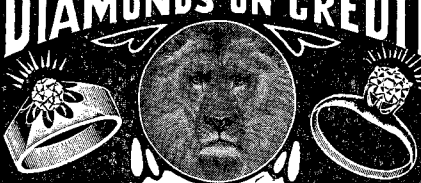
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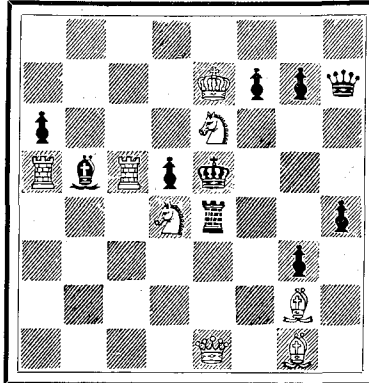
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Problem 1,044.

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Black—Ten Pieces.



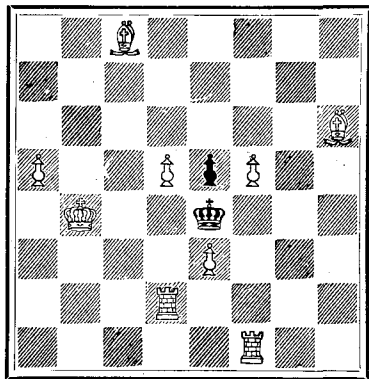
White—Eight Pieces.

8; 4 K p p q; p 3 S 3; R b R p k 3; 3 S r 2 p; 6 p 1;
6 B 1; 4 Q 1 B 1.

White mates in two moves.

Problem 1,045.

Composed for THE LITERARY DIGEST by
MURRAY MARBLE,
Affectionately inscribed to Dr. J. O. MARBLE.
Black—Two Pieces.



White—Nine Pieces.

2 B 5; 8; 7 B; P 2 P p P 2; 1 K 2 k 3; 4 P 3; 3 R 4;
5 R 2.

White mates in three moves.

Erratum.

Problem 1,040: Black P on K R 3 instead of K R 4.

Solution of Problems.

No. 1,034.

(Remove the Knight.)

Q—K 8	K—Kt 3	Q—K 5, mate
1. K—B 4	2. Any	3. Q—K 5, mate
1.	2. B—R 5 ch	3.
1. K—B 6	2. K—B 5	3. B—B 6, mate
1.	2. B—R 5!	3.
1. K—Kt 4	2. K—R 5	3. Q—K 5, mate
	2.	3.
	2. Other	3.



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.....	B-K 3 ch	B-R 5, mate
1. K-Kt 5	2. K-B 6	3. Q-K 6, mate
.....		
2. K-B 4	3. Q-K 4, mate	
.....		
2. Other	3. Q or B mate	
.....	B-K 3 ch	
1. P-R 4	2. Any	3.

No. 1,036. Key-move: B-Kt sq.

No. 1,037. Key-move: Q-B 5.

Solved by M. Marble, Worcester, Mass.; the Rev. G. Dobbs, New Orleans; F. S. Ferguson, Birmingham, Ala.; H. W. Barry, Boston; A. C. White, New York City; W. Runk, Highland Falls, N. Y.; Dr. J. H. S., Geneva, N. Y.; S. W. Bampton, Philadelphia; F. Gamage, Westboro, Mass.; R. H. Ramsey, Germantown, Pa.; the Rev. W. Rech, Kiel, Wis.; A. Rooke, Franklin Chess-club, Philadelphia; C. Nugent, New York City; the Rev. L. H. Bähler, Mariaville, N. Y.; E. A. C., Kinderhook, N. Y.; B. W. La Mothe, Stratford, Conn.; N. D. Waffle, Salt Springville, N. Y.; L. R. Williams, Omaha; C. H. Schneider, Decatur, Ill.; J. E. Wharton, Sherman, Tex.; J. P. S., Collegeville, Pa.; A. Heine, Parkersburg, W. Va.; "Clejo," New York City.

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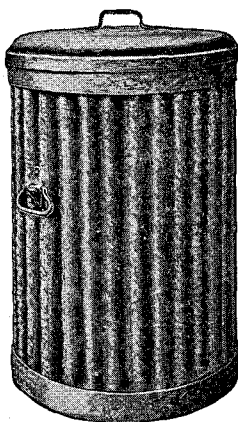
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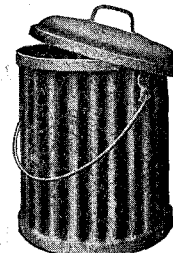
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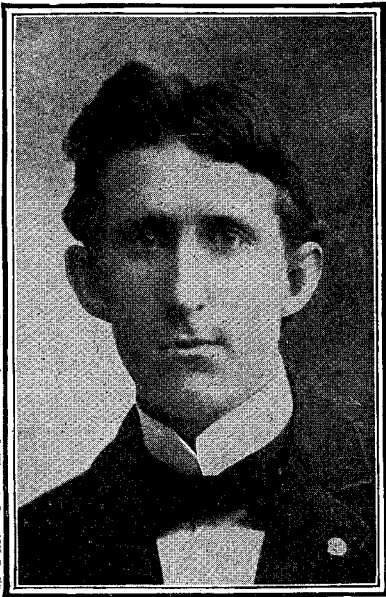
a fine double 'check' feature"—"23"; "Capital"—J. G. L.; "Fine"—S. M. M.; "Clumsy"—C. S. J.; "Soft-shell"—M. W.

In addition to those reported, V. H. Moon, Marquette, Kan., U. S. S., Des Moines, got 1,031; A. H., 1,032; L. G., 1,033; E. P. Ketchum, New York City, 1,033, 1,035; A. F. T., 1,035.

Marshall Wins.

SCORE: 8 to 5.

The match between Frank J. Marshall and D. Janowski, champion of France, was finished on March 7th, when Marshall won his eighth game. The match was for \$1,000, first eight games, draws not



FRANK J. MARSHALL.

counting. Seventeen games were played. There were four Draw games. This is a fine showing for the American, and places him far up on the Masters' class.

Janowski Challenges Marshall.

The French champion has written to Marshall as follows:

"Dear Sir: I consider the result of our match far from proving our respective abilities. On the contrary, as in the great majority of games, I allowed the 'win or draw' to escape me, I am persuaded that, normally, I should have won very easily.

"I therefore challenge you to a return-match on the following conditions: The first winner of ten games to be declared the winner; draws not to count. I also offer you the advantage of four points, that is to say, my first four wins are not to count. Stakes are not to exceed 5,000 f. (\$1,000).

(Signed)

"JANOWSKI."

New York-Pennsylvania Correspondence Match.

The official report of the great Correspondence Match between New York and Pennsylvania, begun on November 4, 1901, has been made public. The final score is Pennsylvania, 263½; New York, 244½. The shortest game was won by Prof. James A. Dewey, Pennsylvania, his opponent resigning after six moves. The longest game was won by J. E. Crook, New York, after eighty-six moves. The two best games won by A. B. Hodges, New York, and Mordecai Morgan, Pennsylvania. The first game scored was won by Dr. J. T. Wright, Pennsylvania.

Teichmann Beats Napier.

The Teichmann-Napier match for a purse of £50 given by Mr. F. G. Nauman was won by Teichmann. Score: Teichmann, 5; Napier, 1; draws, 4. Both players participated in the Masters' Tournament of the City of London Chess-club, Napier winning first prize. Then, the American won the championship of the British Chess-federation. Teichmann took first prize in the Rice-Gambit Tournament held recently in London.

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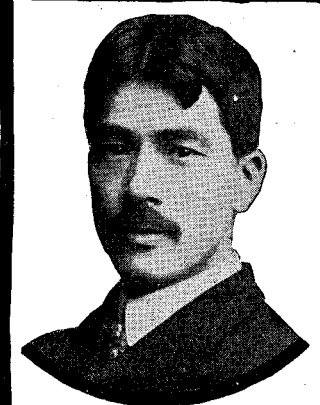
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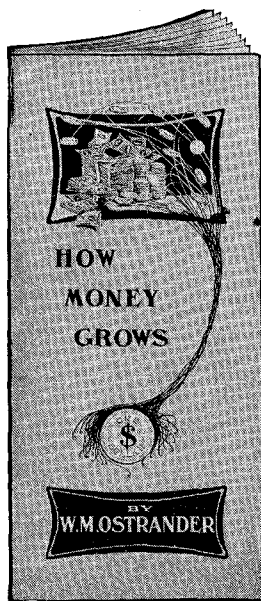
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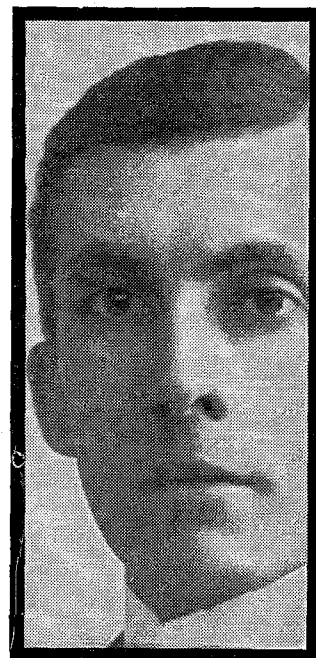
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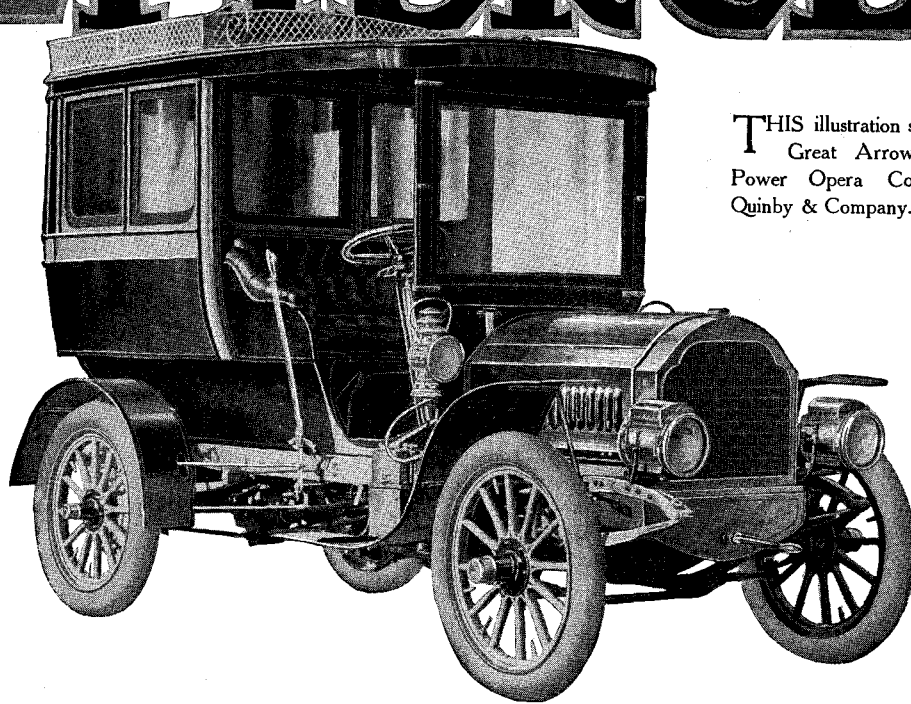
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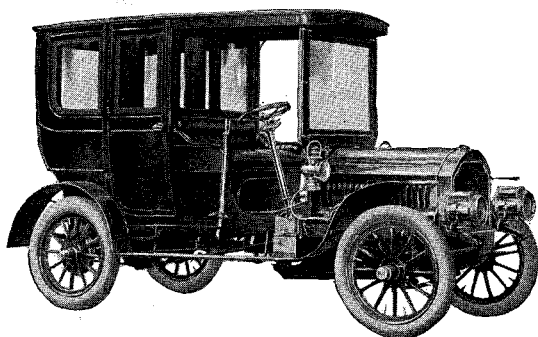


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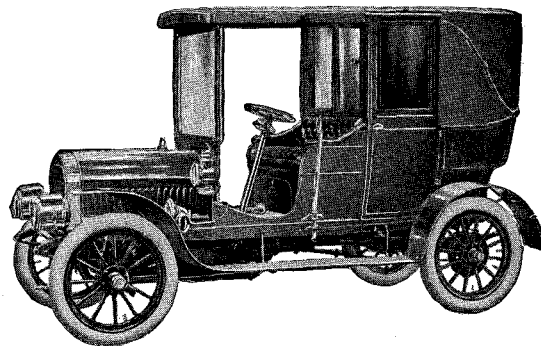
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